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A

GEOGRAPHY OF THE BIBLE:

COMPILED FOR THE

AMERICAN SUNDAY SCHOOL UNION.

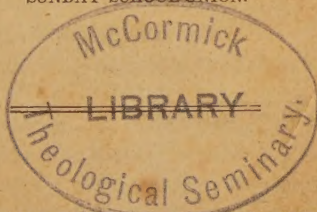
BY

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REVISED BY THE COMMITTEE OF PUBLICATION OF THE AMERICAN
SUNDAY SCHOOL UNION.



AMERICAN SUNDAY SCHOOL UNION.

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Eastern District of Pennsylvania, to wit:

BE IT REMEMBERED, That on the twenty-first day of April, in the fifty-fourth year of the Independence of the United States of America, A. D. 1830, PAUL BECK, Jun. Treasurer in trust for the American Sunday School Union, of the said District, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:—

“A Geography of the Bible: compiled for the American Sunday School Union. By J. W. and J. A. Alexander.—Revised by the Committee of Publication of the American S. S. Union.”

In conformity to the Act of the Congress of the United States, entitled, “An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned”—and also to the Act, entitled, “An Act supplementary to an Act entitled, “An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies during the times therein mentioned,” and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

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Clerk of the Eastern District of Pennsylvania.

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PREFACE.

IN presenting to the students of the Bible a work, which, from the very nature of the subject, can lay no claim to originality, it is but just that the sources should be mentioned from which information has been drawn. The Sacred Geography of Wells, as published in the supplementary volume to Calmet's Dictionary, has been consulted, as well as more recent works upon this branch of sacred antiquities. The Scripture Gazetteer of Mansford, published in England during the present year, reached this country about the time when our labours were drawing to a close. On many important points, however, we have obtained new light from that valuable compend. The discoveries of recent travellers, the opinions of judicious commentators, and the various systems of modern geography, have not been neglected; while we have placed most reliance upon a sedulous examination of the Holy Scriptures themselves.

We have had constantly before us the elaborate work of Rosenmueller, in the geographical part of which, this subject is treated in detail—and owe so much to his labours, both as to matter and arrangement, that to withhold this distinct notice of our obligation, would amount to the denial of a debt.*

The work now offered to the public, is intended to be a manual for teachers in Sunday schools. It is believed that the only method by which correct ideas upon the geography of the Bible can be communicated to the pupils, is by leading the instructors to an intimate acquaintance with the subject. With this conviction, we have been unwilling to

* *Handbuch der Biblischen Alterthumskunde, von Ernst Friedr. Karl Rosenmüller.*—Leipzig, 8vo. (1823—1829.) *In parts.*

limit ourselves to such a sketch as might be suitable merely for children ; while this compilation may be read with profit by any pupil in a Sunday school, who is in any proper measure familiar with common geography.

The character and intention of the following pages will be misunderstood, if it is not borne in mind that they constitute a *book of reference*, rather than a work for immediate and continuous perusal. And while we indulge the hope that those who are solicitous to understand the various geographical allusions of the Bible, will find important assistance in those outlines, we are bound to acknowledge that many names of places which occur in the sacred writings are not even mentioned ; for the simple reason, that after some research, we have been unable to arrive at any thing more concerning them than bare conjecture.

The interest of the reader in the description of countries, might have been greatly increased by a more enlarged view of sacred history. We were admonished by the unexpected size of the volume to deny ourselves the satisfaction of making these additions.

It is highly important that every text of Scripture to which reference is made, should be carefully examined. Without attention to this, the great design of this book, as an aid in the study of the Bible, will be frustrated.

JAMES W. ALEXANDER,
J. ADDISON ALEXANDER.

Princeton, April 19, 1829.

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GEOGRAPHY OF THE BIBLE.

EDEN.

THE Geography of the Bible may be said to begin with the origin of the human race. No sooner do we read of the creation of man, than we find the place mentioned in which his abode was fixed. It was no doubt intended, that we should be informed where this happy land was situated; for a number of circumstances are particularly stated, as if to direct our minds to the very spot where our first parents had their probation. The first question, therefore, which demands an answer, relates to the garden of Eden.

It must be acknowledged, in the outset, that our knowledge of the countries which occur in the antediluvian history is very small; while at the same time we may be assured that nothing has been withheld in the inspired records, which is necessary or important to be known. If entire satisfaction cannot be attained upon these subjects, it is because no great practical advantage could result from more minute descriptions. Many pious and learned men have diligently examined all the existing sources of information, yet the opinions of commentators and geographers are still various, and often contradictory.

The residence of our first parents, in their state of innocence and bliss, was called *Eden* or *Delight*. In seeking the spot where this garden was planted, we must first determine upon those marks which are certainly given in the word of God.

1. We are informed (Gen. ii. 8.) that Eden was *eastward*; that is, as we suppose, eastward from the country of the Israelites, or the land in which Moses wrote. This term is of course very general in its signification, and may apply to any of the countries upon the river Euphrates, for they all lie to the east of Palestine.

2. We have the name of a river, *Euphrates*, which flowed out of Eden, and which has retained almost the original name, until the present day. Upon this river, then, in some part of its extensive course, we may, with certainty, place the garden of Eden.

3. We have a second river mentioned, namely, the *Hiddekel*, which almost all historians acknowledge to be the *Tigris*. The eastern names of the Tigris are mere abbreviations of the ancient word, as Degil, Diklath, Diklat, and Degola. Besides this, the prophet Daniel tells that he had the vision "of the latter days," in Babylonia, by the side of "the great river, which is Hiddekel." The only great river of which he could speak, is the Euphrates, or Tigris, and we are certain that it was not the former. We have thus arrived at the conclusion, that the eastern region in which Eden was situated lay in some country where the Tigris and the Euphrates approach one another, as we would not give the dimensions of some hundreds of miles to the Paradise, in which Adam was placed "to dress it and to keep it." (Gen. ii. 15.)

4. We find Eden mentioned in other parts of Scripture; and from the countries with which it is named, we may form some idea of its situation. In 2 Kings xix. 12, we read of *Gozan, and Haran, and Rezep, and the children of Eden which were in Thelasar*. Gozan was in Media, Haran and Rezep in Mesopotamia. Again, in Ezekiel xxvii. 23, we read of *Haran, and Canneh, and Eden, and the merchants of Sheba, Assur, and Chilmad*. Canneh was upon the Tigris, in ancient Parthia, (See page 23.) and Asshur or Assyria lay along the upper part of the same river. Hence the land of Eden could not be, as some strangely suppose, in Babylonia, but further north in Media, Armenia, or Mesopotamia.

It remains then to be determined, in what part of these rivers we are to place the garden of Eden; whether at their source, in their middle course, or near their junction. The remarks of a late ingenious writer are just and appropriate. "We have seen that the country of Eden was somewhere in Media, Armenia, or the northern part of Mesopotamia: all mountainous countries; and affording, instead of the sickening plains of Babylonia, some of the grandest, as well as the richest scenery in the world. A river or stream rising in some part of this country, entered the garden; where it

was parted into four others ; in all probability, by first falling into a basin or lake, from which the other streams issued at different points, taking different directions, and growing into mighty rivers ; although at their sources in the garden they would be like all other rivers, mere brooks, passed by a stepping-stone, or a plank, and forming no barrier to a free communication between the parts of the garden.”*

The *Euphrates* has its source in the central mountains of Armenia, near the lake *Van* or *Arsissa*. It is formed by two streams, which first flow west ; after their junction near Hebban in Mount Taurus, the river bends to the S. W. and joining a smaller stream, pursues a course as if to reach the Mediterranean ; but being turned by the mountains of Caucasus, changes its direction to S. E ; joins the Tigris at Korna, forming the *Shatel-Arab*, which falls into the Persian Gulf by several mouths. Near the fountains of the Euphrates, we find those of the *Hiddekel*.

The *Tigris* rises near the head of the Euphrates ;† *that is it which goeth eastward to Assyria* ; (see the margin, Gen. ii. 14 ;) or, as many critics translate it, *before Assyria*. This great river divided Assyria from Mesopotamia, and is, as has been said, the *Hiddekel* of the Scriptures.

The *Pison* (Gen. ii. 11,) is not so easily discovered, but is generally supposed to be the *Phasis* or *Absarus* of the ancients. The *Havilah* which is compassed by this river is different from the country of this name, which is in Arabia, and which will be mentioned hereafter. It may readily be taken for *Colchis*, between the Black Sea and the Caspian. The river Phasis flows through Mingrelia, and falls into the Black Sea. The country through which it passes was celebrated among the ancients for its gold.

The *Gihon* (Gen. ii. 13.) is said to compass the whole land of Ethiopia. The Hebrew word, which we translate Ethiopia, is *Cush*, a term used to denote various regions, both in Asia and Africa. Now as no one will contend that the river Gihon encircled either Ethiopia Proper, or the part of Arabia so called, we have to seek for some other land to which the word *Cush* may be applied. It is thought by many that the first settlement of *Cush*, the

* Scripture Gazetteer, by J. Griffith Mansford. Lond. 1829. p. 133.

† See Darby's Geographical Dictionary.

son of Ham, was made in Susiana: (see Elam.) Upon this supposition we may take the Gihon to be the river *Kerah*, which the Greeks called *Gyndes*, apparently a corruption of the Hebrew name. This river "encompasses" the eastern border of Susiana. The opinion, however, most commonly received is, that this is the river *Oxus*, which is even now called by the Arabs *Jihon*, and which falls into the Sea of Aral.

Unsatisfactory as all our investigations must be concerning a country which was perhaps desolated by the universal deluge, we may still, it is thought, be safe in placing the garden of Eden in or near Armenia. "Mr. Faber supposes," says the author already named, "that the Lake Arsis covers the site of Eden; and that the change which carried the heads of the rivers to a greater distance from it, was occasioned by the Deluge. But it is far more probable that this change, considering that the courses of all the streams remain unaltered by that event, might have taken place at man's expulsion from the garden; when God may have chosen to obliterate this fair portion of his works, unfitted for any thing but the residence of innocence; and to blot at once from the face of the earth, like the guilty cities of the plain, both the site and the memorial of man's transgression—an awful event; which would add tenfold horrors to the punishment."

The *Land of Nod*, to which Cain went, after the murder of Abel, (Gen. iv. 16.) was *on the east of Eden*. Nothing further is known concerning its situation. As little has been discovered as to the site of the *city of Enoch*. (Gen. iv. 17.)



DIVISION OF THE EARTH

AMONG THE SONS OF NOAH.

THE tenth chapter of the book of Genesis contains an account of the descendants of Noah, which, brief as it is, affords the only clue to the perplexed history of nations. Although the inattentive reader might pass slightly over this, as an uninteresting catalogue of names, yet it will be

found, as we proceed, that constant appeals must be made to this inspired document. It should be remembered in all these inquiries, that the names of countries were, in early times, scarcely any thing else than the names of their first inhabitants. Almost every one of these persons gave name to some tribe or people; and in some cases, the nation may be discovered, when we find no record of the founder, except in this genealogical table.

In seeking to fix the abode of these people, after the lapse of thousands of years, we labour under great difficulties, and little more can, in many cases, be expected, than probable conjectures.

The three sons of Noah, *Shem*, *Ham*, and *Japheth*, may be considered as the representatives of Asia, Africa, and Europe. Not that they were severally confined to these parts of the earth, but that this distinction may for the most part be discerned, as will appear from the following Table, which contains the results at which learned men have arrived. This, in order to be understood, must be compared with the tenth chapter of Genesis.

The Descendants of JAPHETH.

I. *Gomer*; whence the Cimmerians, on the northern coast of the Black Sea.—From him descended,

1. *Ashkenas*; whose settlement is unknown, but conjectured to be between Armenia and the Black Sea.

2. *Riphath*; the inhabitants of the Riphean range of mountains.

3. *Togarmah*; the Armenians.

II. *Magog*; from whom the inhabitants of Caucasus, and the neighbouring countries: Scythians.

III. *Madai*; the Medes.

IV. *Javan*; the Ionians, Greeks.—From him,

1. *Elisha*; the Greeks, in a limited sense.

2. *Tarshish*; Tartesus in Spain.

3. *Kittim*; the Cyprians and other Islanders, and the Macedonians.

4. *Dodanim*; the Dodonians in Epirus.

V. *Tubal*; the Tibarenes of Pontus.

VI. *Meshech* ; the Moschi of the Moschian mountains, between Iberia, Armenia, and Pontus.

VII. *Tiras* ; the Thracians, or people upon the Dniester.

The Descendants of HAM.

I. *Cush* ; the Ethiopians and South Arabians.—From Cush descended,

1. *Nimrod* ; the first king of Shinar, or Babylonia and Mesopotamia, where he built the cities of Erech, &c. (See Babylonia.)

2. *Seba* ; Meroë. (See Ethiopia.)

3. *Havilah* ; the Hauloteans of South Arabia.

4. *Sabtah* ; Sabota in South Arabia.

5. *Raamah* ; Rhegma in South-eastern Arabia.—From Raamah come,

(1.) *Shebah* ; probably in South Arabia.

(2.) *Dedan* ; Daden, an island in the Persian Gulf.

6. *Sabtechah* ; on the east coast of Ethiopia.

II. *Mizraim* ; the Egyptians.—From Mizraim come,

1. *Ludim*,
2. *Ananim*, } probably African nations.

3. *Lehabim* or *Lubim* ; the Lybians.

4. *Naphtuhim* ; between Egypt and Asia.

5. *Pathrusim* ; in Pathrures, a part of Egypt.

6. *Casluhim* ; the Colchians.—“ Out of whom came,”

(1.) *Philistim* ; the Philistines.

(2.) *Caphtorim* ; the Cretans.

III. *Phut* ; the Mauritanians, or Moors.

IV. *Canaan* ; the original inhabitants of Palestine.—From Canaan descended,

1. The *Sidonians*, or Phenicians.

2. The *Hethites*, about Hebron.

3. The *Jebusites*, in and around Jerusalem.

4. The *Amorites*, east and west of the Dead Sea.

5. The *Girgasites*.

6. The *Hivites*, at the foot of Hermon.

7. The *Arkites*, at the foot of Lebanon.

8. The *Sinities*, in the region of Lebanon.

9. The *Arvadites*, on the Phenician island Arabus, and the opposite coast.

10. The *Zemarites*, of the Phenician city Simyra.

11. The *Hamathites*, of Epiphania, on the Orontes.

The Descendants of SHEM.

I. *Elam*; from whom came the inhabitants of Elymais in Persia.

II. *Asshur*; the Assyrians.

III. *Arphaxad*; in the northern part of Syria, (*Arrapachites*.)—From him came,

Salah; whose descendant was,

Eber; forefather of the Hebrews, and from him came,

1. *Peleg*; and

2. *Joktan*; ancestor of the following Arab families:

(1.) *Almodad*.

(2.) *Sheleph*; Selapenes in South Arabia.

(3.) *Hazarmaveth*; of Hadramaut.

(4.) *Jerah*; near the last.

(5.) *Hadoram*.

(6.) *Uzal*; Sanaa in South Arabia.

(7.) *Diklah*.

(8.) *Obal*.

(9.) *Abimael*.

(10.) *Sheba*; the Sabeans, in South Arabia.

(11.) *Ophir*; probably in Oman, of Arabia.

(12.) *Havilah*; of Haulan.

(13.) *Jobab*; the Jobabites, between Hadramaut and Oman.

IV. *Lud*; probably origin of some Ethiopian people.

V. *Aram*; Syrians and Mesopotamians. From Aram sprang,

1. *Uz*; north of Arabia Deserta.

2. *Hul*; perhaps in Cælo-Syria,

3. *Gether*.

4. *Mash*; the inhabitants of Mount Masius, north of Nesibis.

This table will become more intelligible, when we shall have examined the several countries, one by one.

Countries of JAPHETH'S Descendants.

THE regions inhabited by the descendants of Japheth, are sometimes simply called *the North*. (Dan. xi. 6, 7, 8.) Japheth signifies *enlargement*; and Providence did in a wonderful manner *enlarge the boundaries of Japheth*. (Gen. ix. 27.) It will be necessary more minutely to examine some of the nations mentioned in the preceding table.

I. *Ripath*. (Gen. x. 3.) This name is so much like that of the *Riphean* or *Rhipean* mountains spoken of by the Romans, and which they imagined to be at the extreme north, that it is natural to suppose that the descendants of Ripath were spread over the northern coasts of the Black Sea.

II. *Gomer*. The *Cimmerians* probably took their name from Gomer. They resided north of the Black Sea, in the country now called *Krim*, and upon the rivers Don and Danube. From the same origin came the nations who were known under the various names of Cimbri, Umbri, and Cambri, in the northern and central parts of Europe. Hence arose the Gauls, Celts, and Gaels. They are mentioned among the northern nations, which should accompany Gog in his conquests; (Ezek. xxxviii. 6.) *Gomer and all his bands*.

III. *Ashkenaz*. Except in the list of the families of nations, (Gen. x.) we find Ashkenaz only once named in the Bible, (Jer. li. 27.) and then in connexion with Ararat and Minni, provinces of Armenia. The utmost which we are able to say of this nation is, that it was near mount Caucasus, east and south-east of the Black Sea.

IV. *Gog and Magog*. Gog is generally supposed to be the name of the people, and Magog the name of the country, which comprehended the northern parts of Armenia, the space between the Black Sea and the Caspian, and the borders of Scythia. (Gen. x. 2, Ezek. xxxviii. 2.) We shall not attempt to answer the question concerning the Gog and Magog of the Revelation, (xx. 7—9,) which belongs to the interpretation of prophecy.

IV. *Meshech and Tubal*, are named in connexion with

Magog, (Ezek. xxxviii. 2,) and are almost always united in the scriptural notices of them. (Ezek. xxvii. 13, xxxii. 26, xxxix. 1.) In like manner the Greek writers place the *Moschi* and *Tibareni* in conjunction: these are probably the same people. They inhabited the regions south of the chain of Caucasus, from the S. E. part of the Black Sea to the river Aras, or Araxes. They traded with Tyre *in persons of men, and vessels of brass*: (Ezek. xxvii. 13;) the Circassians, who inhabit this part of the world, have been noted, for ages, as slave-dealers; while travellers inform us that copper is abundant in mount Caucasus. When the Psalmist speaks (Ps. cxx. 5,) of *Mesech* and *Kedar*, he may be understood to signify northern and southern barbarians.

VI. *Togarmah*, *Ararat*, and *Minni*. These names are here set in conjunction, because they denote a single country, *Armenia*.—*Togarmah* is mentioned with Gomer, (Gen. x. 3, Ezek. xxxviii. 5,) and also with Meshech and Tubal, (Ezek. xxvii. 14.) The history and traditions of the Armenians represent them as the descendants of *Togarmah*. At the same time it should be mentioned that Bochart and Wells suppose *Togarmah* to be Cappadocia.

We read not only of *mount Ararat*; but of the *kingdom of Ararat*; (Jer. li. 27. Isa. xxxvii. 38, margin; 2 Kings xix. 37, margin;) this was in the north-eastern part of Armenia.

Minni, (Jer. li. 27,) seems to be the ancient *Minyas*, near to mount Ararat, and either a part of Armenia, or an adjacent district. Under this head it will be proper to consider

ARMENIA.

The boundaries of Armenia may be thus stated: Colchis and Iberia on the north; Media on the east; Mesopotamia on the south; Pontus and Cappadocia on the west; and the Euphrates and Syria on the S. west. From the earliest times, this country has been divided into two parts, *Greater* and *Less Armenia*. The latter is now a part of Natolia, lying upon the western side of the Euphrates. It includes portions of Cappadocia, Cilicia, and Pontus,—or the modern Caramania, Merash, and Siva, and is under Turkish government. *Greater Armenia* is on the east of the Euphrates, separated by mount Taurus from Mesopotamia and Kurdis-

tan, (or ancient Assyria,) and contains fifteen provinces, nine of which belong to Persia. Armenia has been considered by travellers one of the most beautiful and fertile countries of the earth.

Ararat was that part of Persian Armenia in which is found the modern *Erivan*. (Lon. $44^{\circ} 10'$ E. lat. $40^{\circ} 20'$ N.) *Mount Ararat*, upon which the ark rested, is unanimously agreed to be Mount Masis, called by the Turks *Agridah*, in the north-east part of Armenia. It has two peaks called the Greater and Lesser Ararat. The discoveries of modern travellers have placed it beyond a doubt that this is the true Mount Ararat. Since the days of Noah, it is probable that no human being has reached its summit: "the impossibility of reaching its extreme summit," says Mr. Morier, "was decided some years ago, by the Pasha of Beyazid. He offered large rewards to any one who should reach the top; but although many Curds, who live at its base, have attempted it, all have been equally unsuccessful." These heights, the snow and ice of which are sometimes visible nearly 200 miles off, are at least 15,000 feet in altitude.*

The early history of Armenia is involved in obscurity. If the profane historians are to be believed, the first kings of Armenia, whose names are scarcely known, were displaced by Ninus, king of Assyria. We can arrive at little that is credible, until the time of Astyages, king of Media, who subdued the country and made its kings tributary. When Media, in its turn was conquered by Cyrus, Armenia became a province of the Persian Empire; and again under another conqueror, Alexander the Great, was annexed to the Macedonian dominions. Antiochus the Great, of Syria, was afterwards their sovereign, but lost the greater part of Armenia by a rebellion. Artaxias then reigned as an independent king of Greater Armenia. The Romans and Parthians long contended for the throne, until finally it became, under Trajan, a Roman province.

VII. *Scythians*. The Apostle Paul speaks (Col. iii. 11,) of "Barbarians and *Scythians*." This name was used in ancient times to denote, not only a particular people, but all those wandering tribes whose residence was north and east of the Black and Caspian Seas. The Apostle seems to speak

* Mansford.

of the Scythians, meaning barbarous nations in general. *Beth-shean*, (Josh. xvii. 11, 16,) is supposed to have been called *Scythopolis*, or City of the Scythians, from some occurrence during the invasion of Palestine by these tribes, probably 631 years before Christ.

MEDIA.

Media was called by the Hebrews *Madai*, (Gen. x. 2,) and lay south and west of the Caspian sea, south of Armenia, and north of Persia, including the provinces now called Azerbijan, Ghilan, Mazanderan, and Irak-Adjemi. This country, which is rather greater in extent than Spain, lies between 35° and 40° N. lat. and was among the richest and most fruitful kingdoms of Asia. It is divided into two parts; *Atropatene* or *Lesser Media* on the N. west; and *Greater Media* on the south. *Atropatene* is now called *Azerbijan*. The wealth of this land is now almost at an end, and its fields and towns have become deserted under a despotic government. *Greater Media* (now *Irak-Adjemi*) is a mountainous country, with many fertile valleys. Its climate is temperate and its atmosphere healthful. The skies of Persian Irak, like those of Italy, are proverbially beautiful. Those regions, however, which are near the Caspian sea, are unhealthy, though abundant in fruits and grain.

Achmetha or *Ecbatana*, the chief city of Media, is mentioned in the book of Ezra, (vi. 2,) as the place where the records of the kingdom were preserved. In the Apocrypha, (Jud. i. 2—10,) may be found some description of this city, which was splendid and well fortified. Its place is occupied, as is supposed, by the modern city of *Hamadan*, (lat. $34^{\circ} 54'$ N. long. 46° E.)

Media was subject to the Assyrian Empire until the time of Tiglath-Pileser, (Arbaces) who usurped the government of both countries. This monarch carried many of the Israelites east of Jordan to Media. (2 Kings xv. 29, 1 Chron. v. 26.) A revolt in the time of Sennacherib, the grandson of Tiglath-Pileser, separated Media from Assyria: Dejoces was then their king. After many conflicts with the Assyrians, he left the kingdom to Phraortes, who added Persia to his realm. (See p. 19.)

Cyaxares, the son of Phraortes, took and destroyed Nineveh, and his son Astyages was his successor. Cyax-

ares the second, the uncle of Cyrus the Great, gave up the kingdom to his more celebrated nephew, under whom Persia and Media became one kingdom.

The Medes were employed, in the hand of God, as the instruments for executing his decrees against Babylon: *Behold, I will stir up the Medes against them.* (Isa. xiii. 17, 18, xxi. 2, 3.) Their punishment was also foretold by Jeremiah, (xxv. 25,) who says that they were to drink of the cup of the wrath of God: which was fulfilled under Cyrus. Darius succeeded to the kingdom of Belshazzar, king of Chaldea, and was himself succeeded by Cyrus. After this the Medes and Persians are mentioned as belonging to one empire.

ELAM.

THE nation which descended from *Elam*, the son of Shem, (Gen. x. 22,) is named in conjunction with the king of Shinar, (Gen. xiv. 1,) and in other places, (Isa. xxi. 2, Jer. xxv. 25,) with Media. The Elamites appear (Ezr. iv. 9,) among the people of the Persian empire, and Daniel is said to have resided at *Shushan, which is in the province of Elam.* (Dan. viii. 2.) The Greeks and Romans gave this country the name of *Elymais*. It made a part of the ancient *Susiana*, now called *Kusistan*. *Susiana*, or *Kusistan*, the Elam of the Bible, is bounded by Persia or Farsistan on the east; Babylonia on the west; Media on the north; and the Persian gulf on the south. In the northern and eastern parts it is mountainous, in the southern portion, upon the sea, low and marshy. The Elamites or Elymæans were a warlike people, celebrated for their use of the bow. (Isa. xxii. 6, Jer. xlix. 35.)

Shushan, the capital of Elam, was situated upon the ancient Choaspes, now called Kerrah. It was called *Susa* by the Greeks, and is said to have been 15 miles in circumference. Here stood the celebrated palace of Ahasuerus, (Esth. i. 5,) and amongst its ruins, the inhabitants still pretend to show the tomb of the prophet Daniel. Ezekiel speaks of Elam as a great and terrible nation, (xxxii. 24,) which should be visited by the judgments of God. After being subdued by the Chaldeans, Shushan became the residence of their kings. (Dan. viii. 1, 2.) Elamites are named (Acts ii. 9,) together with Medes and Parthians, as being

present at the miraculous occurrences of the day of Pentecost. The history of Elam as a separate country is not referred to in the Scriptures, as in later ages it was a part of the Persian Empire.



PERSIA.

THE country which we know under the name of *Persia*, was called by the Hebrews *Paras*, by the Greeks *Persis*, and by its inhabitants *Fars*. It is bounded by Kerman or Caramania on the east; by Irak-Adjemi or Southern Media on the north; by Laristan and the Persian Gulf on the south; and by Kusistan on the West. The country within these limits is about equal in extent to France. But while these are the boundaries of Persia Proper, it is to be observed that the Persian empire was far more extensive, including, at some periods, both Elam and Media.

Within limits so large as those abovementioned, great varieties of soil and climate are to be expected. The southern part, which lies upon the sea, is a sandy plain, rendered almost uninhabitable by the heat and drought, and the prevalence of the pestilential wind. The interior and northern districts, on the contrary, contain high lands of great beauty and fertility, lofty mountains, and valleys covered with verdure. The vale of Shiraz is celebrated for its cattle, its fruits, and its wine, as well as for its healthful atmosphere. In the northern parts of Farsistan the mountains, which branch out from the range of Taurus, are high and rugged, and the valleys are inhabited principally by wandering shepherds and herdsmen. The geography of Persia Proper is scarcely alluded to in the Bible, though its history deserves to be carefully studied as illustrating that of the Hebrews.

The early inhabitants of Persia appear to have maintained an independent government for some centuries, until being subdued, they became subject to the Assyrian empire. From this state of dependence they were in a measure delivered by Arbaces or Tiglath-Pileser, and for some time had at least the appearance of a separate kingdom. They were conquered and made a part of the Median kingdom by Phraortes. The celebrated Cyrus united Persia

and Media as one kingdom, about 500 years before Christ. It was he who took Babylon, restored the Jews, and ordered the rebuilding of Jerusalem and the temple, and who was predicted by name, as the shepherd of the Lord, and the deliverer of Israel. (Isa. xlv. 28, xlv.) The successors of Cyrus, as given by Ezra, are Ahasuerus, Artaxerxes, Darius, and Artaxerxes. Ahasuerus was Cambyses, the conqueror of Egypt. Artaxerxes is the king elsewhere called Smerdis the Magian, by whose decree the rebuilding of Jerusalem was stopped. Darius has, in profane history, the additional name of Hystaspes. Under his patronage the temple was finished. Xerxes, who is omitted by Ezra, as having no connexion with sacred history, but who is named by Daniel, was the celebrated invader of Greece. Artaxerxes Longimanus (so called from the length of his hands) is supposed to be the Ahasuerus of the book of Esther. With this prince ends the history of Persia as connected with the Scriptures.



BABYLONIA AND CHALDEA.

It is easy to determine the general situation of this great country, which lay on both sides of the river Euphrates, while its particular boundaries are not so evident. The Persian Gulf was certainly its southern limit; on other sides it is more difficult to draw the line. Perhaps we may place Mesopotamia and Assyria on the north; Persia and Susiana on the east; and the stony and desert Arabia on the west. This country is now called Babylonian or Arabian *Irak*. The south-western part of Babylonia, upon the borders of the Arabian desert is called the *land of the Chaldeans*, or *Chaldea*, by Jeremiah, (xxiv. 5, xxv. 12, l. 8,) and Ezekiel, (xii. 13.) The two names Babylonia and Chaldea are generally applied to the same country. Its ancient name was *Shinar*. Nimrod built a city called Babel, in the land of Shinar; (Gen. x. 10.) The spoils of the temple, as we are told, (Dan. i. 1, 2,) were carried into this country. By the prophet Isaiah (xxi. 1,) it is named *the desert of the sea*, perhaps because the overflowing of the Euphrates resembled a sea.

Babylonia is a level country, subjected to constant inun-

dations from its two great rivers, especially from the Euphrates, which has the lower banks. In consequence of this it was intersected by numerous canals, some of which were remarkably large. These are minutely described by ancient writers. Hence it was said to dwell *upon many waters*. (Jér. li. 13.)

The climate of this country is such as to be agreeable and healthful during most of the year, notwithstanding the prevalence of great heat. There is little rain, even in winter, and the atmosphere is peculiarly clear. The ancients speak of it as a land eminent for its fertility. It was rich in grain and in dates, but produced no vines, figs, or olives.

CITIES AND REMARKABLE PLACES IN BABYLONIA.

I. *Babel*, or Babylon, was the chief city of the kingdom, and is called by Jeremiah, (l. 12,) *the mother*, or metropolis, of Chaldea. It is also called *Sheshach*. It was, probably the first city built after the flood, by Nimrod, upon the same ground where the tower of Babel stood, and where the memorable confusion of tongues took place. (Gen. xi. 1—9.) All that relates to the early history of this city is so obscure, and the accounts of the heathen so contradictory, that an entire silence seems most judicious. Its situation was about $32^{\circ} 25'$ north latitude, and 44° east longitude from Greenwich.

Nebuchadnezzar raised this city to its greatest glory, so that it became the seat of universal empire, and the wonder of the world. "The city, at that period, stood on both sides the river, which intersected it in the middle. It was, according to the least computation, 45 miles in circumference; and according to Herodotus, 60 miles. Its shape was that of a square, traversed each way by 25 principal streets; which of course intersected each other, dividing the city into 625 squares. The walls, from the most moderate accounts, were 75 feet in height, and 32 in breadth; while Herodotus makes them 300 in height and 75 in breadth."—"They were built of brick, cemented with bitumen instead of mortar, and were encompassed by a broad and deep ditch, lined with the same materials, as were also the banks of the river in its course through the city. The houses were three or four stories high, separated from each other by small courts or gardens, with open

spaces, and even fields, interspersed over the immense area enclosed within the walls. Over the river was a bridge, connecting the two halves of the city, which stood, the one on its eastern and the other on its western bank. The bridge was five furlongs in length and 30 feet in breadth, and had a palace at each end, with, (as is said,) a subterraneous passage from one to the other. Within the city was the temple of Belus, or Jupiter, which is described as a square of a quarter of a mile." [Abridged from Mansford's Bib. Gaz.] The reader may find in various histories, particular descriptions of this tower, and also of the palaces, and the hanging gardens.

With justice might such a place be called great, (Jer. li. 58,) "the glory of kingdoms, the beauty of the Chaldees' excellency," (Isa. xiii. 19,) and a proud and luxurious city, (Isa. xlvii. 1—8.) In the Revelation of John it is used as a type of the Roman power. (Rev. xiv. 8, xvi. 19, xvii. 5, xviii. 10.)

The first notice of a king of Babylon in the Scriptures, is during the reign of Hezekiah, when Berodach-baladan sent letters and presents to congratulate the king of Judah upon his recovery. (2 Kings xx. 12.) This Baladan was the first independent king of Babylon, after their deliverance from Assyrian power, and is elsewhere called Nabonassar and Belesis. About 747 years before Christ, this prince, with Arbaces of Media, (Tiglath-Pileser,) besieged Nineveh, and obtaining the victory, divided the former Assyrian monarchy into the two kingdoms of Nineveh and Babylon. After several reigns Babylon became again subject to those kings of Assyria who are so often named in the history of the Jews; viz. Tiglath-Pileser, Sennacherib, and Esarhaddon. Under Nabopolassar, Babylon became independent of Assyria, and the seat of universal empire. This king was the father of Nebuchadnezzar, who extended his conquests as far as Palestine, took Jerusalem, and made Judea tributary. His son Evil-Merodach (2 Kings xxv. 7, Jer. lii. 31,) was murdered by his brother-in-law Neriglissar, who then ascended the throne. Then follow Laborosoarchod, and Nabonadius or Belshazzar. (Dan. v. 1.) According to the prophecies, Babylon was, in a remarkable manner, destroyed by Cyrus. (Jer. xxv. 11, 12, Isa. xlv. 1—4, Jer. li. 11, Isa. xiii. 17, xxi. 2, Jer. l. 38, li. 36, l. 24, li. 39, 57.) In these predictions

almost every circumstance of the siege and capture is distinctly foretold.

The glory of Babylon passed away according to the word of the Lord, so that it has been difficult, in modern times, to discover the place where it stood. Within a few years, however, it seems to be made certain that the spot is in the vicinity of the town of *Hilleh*, in the Pachalic of Bagdad. Here remains a prodigious monument, conjectured to have belonged to the great tower. Innumerable quantities of bricks have been dug up, many of which contain inscriptions; also lines of brick-work, and old foundations. These caverns and ruins are infested by wild beasts, so as to be often inaccessible.

II. *Dura*, an extensive plain around Babylon, where Nebuchadnezzar erected the golden image. (Dan. iii. 1.)

III. *Erech*, was a city built by Nimrod. (Gen. x. 10.) This was called Erecca and Aracca by the Greeks, and is supposed to be the place upon the river Tigris, near the borders of Susiana, whence the Archevites were brought by Esarhaddon to colonize Samaria. (Ezra iv. 9.)

IV. *Acad*, or *Achad*, another city of Shinar, built by Nimrod. (Gen. x. 10.) It is also called Archad. Scarcely any thing is known of its position. About six miles from Bagdad a ruin is found, at a place called Akar-kouff, which (it is imagined) marks the spot where Achad was built.

V. *Calneh*, is the fourth of Nimrod's cities. Probably the same with Calno, (Isa. x. 9.) and Canneh, (Ezek. xxvii. 23.) It stood upon the Tigris, and was known by the Greeks under the name of Ctesiphon. It was long the chief city of the Parthians. It seems to have been a place of note, (Amos vi. 2, Isa. x. 9,) and is mentioned by Ezekiel as a town which traded with Tyre, (xxvii. 23.)

VI. *Cutha*, a region about the lower Euphrates. (2 Kings xvii. 24.)

Babylonia was a country well situated for commerce. Its great navigable rivers opened to it the trade of Syria and Asia Minor from above, and of India, Persia, Arabia, and

Africa from below. Babylon was the centre to which all the treasures of merchandize were brought. It was a *land of traffic*, a city of merchants. (Ezek. xvii. 4.) The looms of Chaldea produced wares which were precious in the earliest times. We read of a *goodly Babylonish garment*, (Jos. vii. 21,) more than 1400 years before Christ. It was a country, also, where the sciences were cultivated, although perhaps in a manner rather superstitious than profound. They had their *astrologers*, *star-gazers*, and *monthly prognosticators*; (Isa. xlvii. 13, Dan. i. 20, ii. 2, 10, 27, iv. 7, v. 7, 11.)

The *language* of Chaldea was not unlike that of the Hebrews; and some parts of the Old Testament are written in Chaldee.



ASSYRIA.

Assyria derives its name from the Hebrew *Asshur*, the second son of Shem. (Gen. x. 22.) As the Greeks called him *Assur*, the name of the country very naturally became Assyria. It has been doubted whether Nimrod or Asshur was the first settler of this country. In the verse above cited, the words may be rendered as in the margin, "Out of that land he (Nimrod) went into Assyria;" and the opinion is most probable that Nimrod was the founder.

Assyria Proper is to be distinguished from the kingdom of Assyria, in the same way as China is distinguished from the Chinese Empire; the latter term being used to denote in general those adjacent countries which were at various times subject to the kings of Assyria.

Assyria was bounded on the north by Armenia, the Gordian mountains, and mount Niphates; on the west by the Tigris and Mesopotamia; on the south by Persia; and on the east by Media. This country, with *Kurdistan*, is now subject to the Pacha of Mosul. It is a well watered and fruitful land, and once enjoyed extensive commerce. Grain, fruits, wine, cotton, and manna are produced in abundance. Hence the praises of the wicked Rab-shakeh, (2 Kings xvii. 32, Isa. xxxvi. 17.)

The *Tigris* is the principal river of Assyria, and was called *Hiddekel* by the Hebrews. The greater and the

smaller *Zab* or *Dsab*, run into this river from the east in a direction almost parallel.

Assyria was divided into six provinces, of which the most northern was *Arrapachitis* or *Arphaxad*. (Gen. x. 22, 24.) South of this was *Calachene*, supposed to be the *Halah* or *Chalach* mentioned 2 Kings xvii. 6, xviii. 11. Further south was *Adiabene*. North-east of the last lay *Arbelitis*. South of these *Apolloniaris*; and bordering on *Susiana* was *Sittakene*.

REMARKABLE PLACES IN ASSYRIA.

I. *Nineveh* was the capital of Assyria, (2 Kings xix. 36, Isa. xxxvii. 37, Jon. iii. 6, Nah. ii. 8.) The name means "the dwelling-place of Ninus." It was situated on the eastern bank of the Tigris, opposite to the place where *Mosul* now stands, and ruins are still pointed out as the remains of this ancient city. It was probably founded by Nimrod, who was also called Ninus. The ancient name may be recognized in *Numia*, a village which is there at present. Nineveh was little inferior in size to Babylon. The dimensions given in history are as follows: 19 miles in length, 11 in breadth, and 60 in circumference. From what is said in Jonah, (ch. iv. 11,) we might calculate the number of its inhabitants, at the least, at 600,000. It was "a city of three day's journey," (Jon. iii. 3,) or 60 miles in circuit. The walls are said to have been a hundred feet high, and wide enough for three chariots to pass abreast, and fortified by 1500 towers, each 200 feet in height. According to prophecy, it was destroyed by the aid of its great river, and in a sudden and terrible manner, (Nah. i. 10, ii. 6,) by the Medes and Babylonians. It was a wicked and luxurious city, and hence was destined to be smitten by the judgments of God, as he declared by his prophets, (Nah. iii. 1, Zeph. ii. 13—15.)

II. *Rehoboth*; a city built by the founder of Nineveh, (Gen. x. 11, 12,) as were also the two which follow. Of this place nothing is known. Let it be distinguished from the birth-place of Saul, king of Idumea. (Gen. xxxvi. 37.)

III. *Calah*, (Gen. x. 12,) is supposed by Dr. Wells to be
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the same with *Halah*. The general opinion is, however, that it was upon the *Zad*, or *Lycus*.

IV. *Kir*, to which the conquered Damascenes were exiled, (2 Kings xvi. 9, Amos i. 5,) did not strictly lie within Assyria, but was under Assyrian dominion. Hence the Syrians are said, (Amos ix. 7,) to have been brought. It was probably a region near the river *Kur*, or *Kuros*, which flows between the Black Sea and the Caspian, and falls into the latter, after uniting with the *Araxes*. This is about the site of the modern Georgia.

V. *Habor* was a place on the river *Gozan*, where *Shalmaneser* placed a part of the captive Israelites, (2 Kings xvii. 6.) It is thought to be the mountainous tract between Assyria and Media. The river *Gozan* is that which is now called *Kisil-Osan*.

It is not known whether there was an uninterrupted line of kings from *Asshur* or *Nimrod* to *Sardanapalus*. The first monarch mentioned in the Bible is *Pul*, who, about 770 years before Christ, made *Menahem*, king of Israel, tributary to the Assyrians. (2 Kings xv. 19.) *Sardanapalus* is supposed to have been the son of *Pul*. He was besieged, as has already been said, by *Arbaces* and *Belesis*, and in despair set fire to his palace, and was consumed; before Christ 747. *Arbaces*, or *Tiglath-Pileser*, then fixed his seat of government at *Nineveh*, and proceeded to invade Palestine, and carried the inhabitants of the north of that country to Assyria. (2 Kings xv. 29.) *Salmanaser*, or *Salmon*, the successor of *Tiglath-Pileser*, took *Samaria*, cast *Hoshea* into prison for life, and transplanted the remnant of Israel to *Halah*, *Habor*, and other Assyrian and Median cities. (2 Kings xvii. 1.) Thus ended the kingdom of Israel, which had continued 254 years.

Sennacherib, the monarch who succeeded, attempted the subjugation of the kingdom of Judah, but was disappointed by the miraculous destruction of his vast army in a single night. (2 Kings xviii. 13—37, Isa. xxxvi. xxxvii.) After a reign of eighteen years, *Sennacherib* was assassinated by two of his sons; the third son, *Esarhaddon*, hitherto viceroy of Babylon, succeeded to the throne. (2 Kings xix. 37, Isa. xxxvii. 38.) Of this king we read scarcely any thing

except that he sent colonists to Samaria. (Ezra iv. 2.) He reigned over both Assyria and Babylonia, and is by some supposed to be the king of Assyria who took Manasseh prisoner, and subdued Judea. About 120 years after Esarhaddon, Cyaxares, king of Media, and Nabopolassar, the viceroy of Babylon, united their forces against Assyria, destroyed Nineveh, and divided the kingdom; so that Assyria itself became a Median province.



MESOPOTAMIA.

THE extensive country which lies between the Euphrates and the Tigris, from their sources to Babylon, between the 33d and 38th degrees of N. latitude, is called *Mesopotamia*. The name signifies, in Greek, *between the rivers*. In Hebrew it is called *Aram-Naharaim*, i. e. *Aram* or *Syria of two rivers*, and *Padan-Aram*, *the plain of Syria*. The modern Arabic name is *Algesira* or *El-jesira*, the island, or peninsula.

On the west lie Armenia, Asia Minor, and Syria; on the south the Arabian desert and Babylonia, (or Arabian Irak;) on the east Kurdistan; and on the north Greater Armenia.

In addition to the Euphrates and Tigris, which have been already mentioned, there is no account given in the Bible of any other river of Mesopotamia except the *Chaboras*, or *Chebar*, on the banks of which a Jewish colony was planted by Nebuchadnezzar, (Ezek. i. 1, 3, iii. 15, 23, x. 15, 22, 2 Kings xxiv. 15,) and where likewise the prophet Ezekiel sojourned. This was a large and navigable river, different from the *Chabor*. It fell into the Euphrates: now *El-Khabur*.

Towards the north Mesopotamia is separated from Armenia by the southern branch of mount Taurus. This range was by the Hebrews called *Mash*, (Gen. x. 23,) and by the modern Arabs, *Judi*.

The north-eastern district of Mesopotamia, through which the Mygdonius flowed, was anciently called *Mygdonia*. Its chief town was *Nisibis*, and bears the same name at this time. It is proper to mention this place, as some have supposed, but without foundation, that it is the same with the *Zobah* of the Bible, (1 Sam. xiv. 47, 2 Sam. viii. 3,) which was a town of Cœle-Syria.

PLACES IN MESOPOTAMIA, MENTIONED IN THE BIBLE.

I. *Ur of the Chaldees*, the birth-place of Abram, (Gen. xi. 27, 28,) In the fourth century it was the theatre of a war between the Roman emperor Julian and the Persians. It cannot be denied, however, that there is a place in Chaldea Proper, which the eastern Jews still call *Ur of the Chaldees*, as Mr. Wolff, the missionary, informs us, and which is generally known by the name of *Orfa*; the latter is the ancient *Edessa*.

II. *Haran*. Here *Terah* stopped on his journey, (Gen. xi. 27, 28.) and died. The name of this place remains unaltered. Lat. $36^{\circ} 52'$ N. long. $39^{\circ} 5'$ E. of Greenwich. It is in the north-east part of Mesopotamia. The country is barren and uninviting. The Assyrian king, Sennacherib, destroyed this town, (2 Kings xix. 12, Isa. xxxvii. 12,) and in the time of Ezekiel it carried on trade with Tyre. (Ezek. xxviii. 23.) This place is in the New Testament, (Acts vii. 4,) called *Charran*.

III. *Tel-abib*, a place upon the river Chebar, where some of the Jewish exiles lived, and whither Ezekiel went. (Ezek. iii. 15.) Probably this stood upon the ground occupied by the modern *Thalaba*.

IV. *Carchemish*, was upon the Euphrates. It was taken by Pharaoh Necho, and then by Nebuchadnezzar. (2 Kings, xxiii. 29, Jer. xlvi. 2, 2 Chron. xxxv. 20, Josephus Antiq. B. x. c. 6.) It was called by the Romans, *Circesium*, and is now known as *Kirkisia*. It stood at the spot where the Chebar falls into the Euphrates.

V. *Hena*, (See 2 Kings xix. 12, Isa. xxxvii. 12, as above,) is thought to be the same with the modern *Anah*, which lies upon both sides of the Euphrates, and abounds with fruit.

VI. *Sepharvaim*, was one of the places whence Shalmaneser sent colonies into the land of Israel. (2 Kings xvii. 24, xviii. 34, Isa. xxxvi. 19.) It would appear (2 Kings xix. 13, Isa. xxxvii. 13,) that it was a small kingdom. It is thought to be the same with *Siphara*.

VII. *Thelasar*, lay, as we conjecture, in the same region, although we are entirely ignorant of its exact position. (2 Kings xix. 12, Isa. xxxvii. 12.) It has been thought that this was the same with *Ellasar*, (Gen. xiv. 1.)

In very early times we read of Chushan-rishathaim, (Judg. iii. 8,) king of Mesopotamia, but hear little afterwards of the history of this country until we find it a part of the Assyrian, Persian, and Macedonian empires.



ASIA MINOR.

THE name of *Asia Minor* is given to that large peninsula which stretches out into the Mediterranean, at the west of Asia. It is included between 36° and 42° N. lat. and 26° and 39° E. long. from Greenwich. It extends on the east to the Euphrates, north to the Black or Euxine Sea, west to the Sea of Marmora, the Hellespont, and the Dardanelles, and south to the Mediterranean. When mentioned in the New Testament it is simply called *Asia*, (Acts xix, 26, 27,) yet this name is generally given to a small portion of the peninsula, comprehending, as far as we can learn, Lydia in its largest sense, including Ionia and Æolis. (Wells.) (Acts xvi. 6, ii. 9, vi. 9, xix. 10, 22, xx. 16, xxi. 27, xxiv. 19, 1 Cor. xvi. 19, 2 Cor. i. 8, 1 Pet. i. 1, Rev. i. 4, 11.) The name of this country is now *Anadoli*, or *Natolia*, from the Greek, meaning *the rising of the sun*. The French and Italians call it the *Levant*, which has the same meaning.

The face of the country is mountainous. *Mount Taurus*, which is one of the principal ranges of Asia, begins in the region adjacent to the Ægæan sea, and presents to view a chain of snow-clad mountains which stretch in a curve through the whole land. Between these and a more northern chain, there are numerous valleys, which, though naturally fertile, are mostly unproductive at this day.

The chief river of Asia Minor is the ancient *Halys*, now called *Kisil-Irmak*, which rises in the S. E. part, takes a course first eastward and then northward, and passing through a part of Cappadocia, Galatia and Pontus, falls into the Black sea near Basira.

The *Iris*, (now *Jekil-Irmak*,) rises near Kara-Hissar and

falls into the Black sea, near Samsun. The *Pyramus* (now *Dscheihan*,) flows to the Mediterranean.

The climate is moderate, on account of the sea-breezes which refresh the land upon three sides. During the greatest prevalence of heat, the mountains afford a salutary resort. The soil varies in different parts; but although there are many fertile vales, not half the arable land is under cultivation. The productions of the earth are wheat, rice, tobacco, saffron, olives, and cotton.

DIVISIONS OF ASIA MINOR.

By the ancients, Asia Minor was divided into twelve principal countries, some of which were separate kingdoms. Three of these were northern, bordering on the Black Sea, viz. *Pontus*, *Paphlagonia*, and *Bithynia*; three western, upon the Egæan sea, viz. *Mysia* (including Troas,) *Lydia*, (with a part of *Æolis* and *Ionia*,) and *Caria*, (which took in *Doris* and the remainder of *Ionia*;) three southern, viz. *Lycia*, *Pisidia*, (with *Pamphylia*) and *Cilicia*; three in the interior, viz. *Phrygia* (with *Lycaonia*,) *Galatia*, and *Cappadocia* (with the smaller *Armenia*.)

Most of these are mentioned in the New Testament, as Asia Minor was the principal field of labour of the Apostles Peter and Paul.

I. *Pontus*, lies in the north-east, upon the Black Sea, and reaches from the river Halys as far east as Colchis. It is bounded west by *Paphlagonia*, and south by *Cappadocia*. The descendants of Tubal are supposed to have been its earliest inhabitants. *Pontus* and *Cappadocia* formed one province under the Romans. There were Jews residing in *Pontus* during the time of Christ. (Acts ii. 9.) The gospel was preached there at an early date. The apostle Peter directs his first epistle to them, among others. (1 Pet. i. 1.) This was the birth-place of Aquila, (Acts xviii. 2, 3, 18, 26, Rom. xvi. 3, 1 Cor. xvi. 19, 2 Tim. iv. 19,) who was the companion of Paul.

Among the principal towns were *Amasia*, *Themiscyra*, the residence of the Amazons, *Cerasus*, whence cherries were first brought to Europe, and derived their name, (*cerasa*, Latin; *cerises*, French) *Trapezus*, now *Trebizonde*; these are not recorded in the Scriptures. In the Apocry-

pha *Sampsame* is mentioned; (1 Mac. xv. 23;) probably the modern *Samsun*, a trading town at the mouth of the Iris, of 700 families.

II. *Paphlagonia*, was divided by the Halys from Pontus, and on the west by the river *Parthenius* (now *Bartin*) from Bithynia. On the north bounded by the Black sea, on the south by Galatia. The eastern part has lofty mountains; the western is a well-watered plain. The chief town was *Sinope*, upon a river of the same name (now *Sinob*) which falls into the Black sea. This was the birth-place of *Dio-genes the Cynic*.

III. *Bithynia* was separated from Paphlagonia, on the east by the river *Parthenius*; on the west were the sea of Marmora, and the river *Rhyndacus* (now *Mehullidsch*;) on the north the Black sea, and on the south Phrygia and Galatia. The river *Sangarius* (now *Sacari*) falls into the Black sea. *Olympus* is the principal mountain. Among its cities, two are worthy of notice; *Nice* which was formerly called *Antigonia*, and now *Isnik*, at which was held, A. D. 325, the first general council, at which Arianism was condemned: and *Chalcedon*, now called *Kadikjoi*, where was held, A. D. 451, the fourth general council, at which the Eutychians were condemned.* The apostle Paul was prevented from visiting Bithynia. (Acts xvi. 7.)

IV. *Mysia* was bounded north by the Propontis, or sea of Marmora; west by the Hellespont; south by *Æolis*; and separated from Bithynia on the west by *Aesepus* or *Aesapus*, now called *Spiga*. If we take in *Æolis*, as was done in later times, the southern boundary will be the river *Hermus* (now *Sarabad*;) which is the northern limit of *Lydia*. *Mysia* is even now a beautiful and fertile country. In the northern part was *Troas*, or the region of ancient *Troy*. Not far from the site of this was *Troas*, (now *Eski-Stambul*) which was twice visited by the apostle Paul, (Acts xvi. 8, xx. 6,) and is mentioned in his epistles (2 Cor. ii. 12, 2 Tim. iv. 13.)

* The *Arians* were followers of *Arius*, who denied the proper divinity of Christ, and considered him an exalted being created before all worlds, and by whose instrumentality the worlds were made. The *Eutychians* were also ancient heretics, who denied that there was any distinction of natures in Christ.

Assos (Acts xx. 13, 14,) was opposite to the island of Lesbos; it is now a miserable hamlet, called *Beiram*.

Pergamos, is memorable as the place where one of the seven churches mentioned in the Apocalypse, existed. (Rev. i. 11.) Its modern name is *Bergamo*. This town was built upon the northern bank of the Caicus. The heresy of the Nicolaitanes corrupted the church of Pergamos, for which it was reprov'd. (Rev. ii. 14—16.) It has at present about 30,000 inhabitants, including 3,000 Greek Christians. It is about 60 miles north of Smyrna.

V. *Lydia* was bounded east by Greater Phrygia; north by Æolis or Mysia; west by Ionia and the Ægean sea, and on the south by the river *Meander*, which divided it from Caria. The country is generally level. The *Tmolus* was its principal mountain, and the *Pactolus* and *Cayster* its chief rivers. The *Pactolus* was celebrated for its golden sands. Some have supposed that the descendants of *Lud* (Gen. x. 22,) peopled Lydia; but there is a people called *Lud* who lived in Africa. (Gen. x. 13, Isa. lxvi. 19, Jer. xlv. 9, Ezek. xxvii. 10, xxx. 5.)

The New Testament mentions three Lydian cities, *Thyatira*, *Sardis*, and *Philadelphia*.

Thyatira, the most northern of these, was upon the river *Lycus*, between Pergamos and Sardis. It was the birth-place of the pious Lydia, (Acts xvi. 14, 15, 40,) and contained one of the seven churches of Asia; (Rev. i. 11;) it still exists under the name of *Ak-hisar*, and contains a number of nominal Christians. (Rev. ii. 18—29.)

Sardis was the chief city of Lydia, and until the time of Cræsus, who was conquered by Cyrus, the centre of the Lydian monarchy. It lies on the bank of the *Pactolus*, near mount *Tmolus*. Here also was one of the seven churches; (Rev. i. 11, iii. 1—6;) a wretched village called *Sart* still remains. We are informed that "a few names" are found even in Sardis, who received with gratitude the New Testament in modern Greek.

Philadelphia, the seat of one of the seven churches of Asia, about 70 miles S. E. from Smyrna, and 25 from Sardis. It was situated upon a branch of Mount *Tmolus*. In this place was one of the seven churches, to whom the Saviour directed his message by John. Here are to be seen the relics of a noble city, and it is still called by the

Turks, *Alah-sheer*, 'the beautiful city.' About a thousand Christians reside here. (See Rev. i. 11. iii. 1—14.) "Among the Greek colonies and churches of Asia," says Gibbon, "Philadelphia is still erect—a column in a scene of ruins."

VI. *Ionia* was considered by the ancients as the garden of Asia. It was bounded east by Lydia; north by Mysia; west by the Ægean sea; and south by Caria. Its chief cities were Miletus, Phoea, Ephesus, and Smyrna.

Smyrna is the most northern, and is called by the Turks *Ismir*. It is situated upon a bay formed by the little river Melos. In all Asia there was no city more beautiful. Although frequently destroyed by earthquakes, it contains even now as many as 120,000 inhabitants, and carries on an important trade with Europe and America, being the principal commercial town in the Levant. The Greeks have here a bishop and two churches:

The church of Smyrna enjoyed the labours of the martyr Polycarp, and was commended by the Lord Jesus Christ. (Rev. i. 11, ii. 8—11.) There is no city of Asia Minor in which the Christians are in a better condition.

Ephesus, was, under the Romans, the capital of proconsular Asia, and stood about five miles from the mouth of the river Cayster, and 45 S. of Smyrna. Here was the temple of Diana which became the wonder of the world and of posterity. Its length was 425 feet, its breadth 220, and it was supported by 127 columns 60 feet high. On the night of Alexander's birth it was set on fire by one Herostratus, but was rebuilt with still more splendour than before. In this edifice was the wooden statue of Diana, which the Ephesians supposed had fallen from heaven. (Acts xix. 35.) Little models of this temple were made of silver, and sold to the devotees. (xix. 24.) Christianity was here introduced by the apostle Paul, about A.D. 54. (Acts xviii. 19, xix. 8.) It was visited also by Apollos, (Acts xviii. 24,) and was the place where Onesiphorus showed kindness to Paul. (2 Tim. i. 18.) The church here was addressed in an epistle by this apostle, and afterwards by our Lord himself. (Rev. i. 11, ii. 1—7.) A poor Turkish village is all that remains of the splendid Ephesus.

Trogyllum, a town at the foot of Mount Mycale, where

the apostle Paul tarried for a night on his journey from Assos to Miletus. (Acts xx. 15.)

Miletus, in the southern part of Ionia, was second only to Ephesus in splendour. At present there are only the ruins of certain palaces and temples, near a shepherds' village called *Palat*, near the mouth of the Meander. Here it was that Paul gathered the elders of Ephesus, and bade them farewell; (Acts xx. 17;) here he left Trophimus sick, on one of his journeys. (2 Tim. iv. 20.)

VII. *Caria*, was situated at the S. west extremity of Asia Minor, and bounded east by Lycia and Phrygia; north by Lydia and Ionia; west by the Ægean, and south by the Mediterranean sea. The land is mountainous, and was early settled by the Phœnicians.

Cnidus was a city on the point of a peninsula, and was passed by the apostle Paul, (Acts xxvii. 7,) on his first voyage, as a prisoner, to Rome.

VIII. *Lycia* was bounded on the west by Caria; south by the Mediterranean and Syrian sea; east by Pamphylia; and north by Phrygia. The country is very mountainous, and the *Taurus* here has its south-western commencement. Among the many cities of this province, only two are noticed in the Bible: viz. Patara and Myra.

Patara was a large and rich sea-port town. It was called *Arsinoe* by Ptolemy Philadelphus, in honour of his queen. Here the apostle Paul once embarked for Phœnicia, on his way to Jerusalem. (Acts xxi. 1, 2.) Near the ruins of Patara stands an ordinary village, called *Scamandro*.

Myra was one of the six great cities of Lycia, and a sea-port. Here also Paul touched, (Acts xxvii. 5,) on his voyage to Rome, and took ship for Italy.

IX. *Pamphylia* was east of Lycia, bounded south by the Mediterranean; north by Pisida; and east by Cilicia. The country is hilly, and is watered by the river *Eurymedon* (now *St. Nicholas*.)

Attalia was a city visited by the apostle Paul (Acts xiv. 25,) in his travels through Asia Minor. It is upon the sea, at the place where the river *Cataractes* falls from a height into the sea. At the present day it is known by the names *Attalia*, *Antalia*, and *Satalia*.

Perga was once the capital of the province, and stood near the sea upon the river Cestrus. Paul was twice in this city. (Acts xiii. 13, 14, xiv. 25.) It is supposed to be the same with *Kirahisar*, in a district called Tekieh.

X. *Pisidia*, was chiefly among the mountains of Taurus, north of Pamphylia. There was an *Antioch* in Pisidia which must be carefully distinguished from the Syrian Antioch, as well as other cities of the same name. In a synagogue of this city Paul preached a memorable discourse, (Acts xiii. 14—41,) and was expelled by the people, (ver. 50, 2 Tim. iii. 11.) An insignificant town, called *Ak-Shehr*, occupies the ancient site.

XI. *Cilicia* stretches along the coast of the Mediterranean from the river Melas, which divides it from Pamphylia, towards Syria, where it is bounded by the mountain Amanus. Taurus is its northern limit.

Tarsus, the birth-place of the apostle Paul, and the chief city of Cilicia, was situated in a fertile plain upon the river *Cydnus*, (now *Kara-Su*.) (Acts xxi. 39.) Although subject, in the apostle's time, to the Roman sway, it was a *free city*; that is, it had its own municipal government, and its own laws. From this privilege, or possibly in consequence of some honour conferred on his immediate ancestry, Paul was a Roman citizen. (Acts xvi. 37, xxii. 29.) It is now a poor, dilapidated town, belonging to Cyprus.

XII. *Cappadocia* was bounded on the east by Armenia; north by Potus; west by Lycaonia; and south by Cilicia. It is a hilly but fertile tract of country. Christianity was introduced into Cappadocia at a very early period. The Christians of this province are mentioned by the apostle Peter in his first epistle. (i. 1.) Some of these had probably been converted on the day of Pentecost. (Acts ii. 9.)

XIII. *Lycaonia* was bounded east by Cappadocia; north by Galatia; west by Phrygia; south by Iscauria and Cilicia. It is uncertain whether the dialect of Lyconia (Acts xiv. 11,) was the old Assyrian language, or a corruption of the Greek.

Iconium was the principal city, and was situated at the foot of mount Taurus. Its present name is *Conia*, and it

is the seat of a Pacha. Here the gospel was preached by Paul and Barnabas, (Acts xiii. 51, xiv. 1,) and with great success, and although they were speedily forced to leave the place (ver. 6.) and proceed to *Lystra* and *Derbe*. The latter was east of Iconium, at the foot of the range of mountains called Anti-Taurus, and was the birth-place of Gaius, the fellow-traveller of Paul. (Acts xx. 4.) *Lystra* was south of Iconium, and is signalized by a miracle of the apostle, (Acts xiv. 8—19,) and as being the birth-place of Timothy, the coadjutor of Paul. (Acts xvi. 1, 2, 2 Tim. iii. 11.)

XIV. *Phrygia* was bounded east by Cappadocia; north by Galatia and Bithynia; west by Mysia, Lydia and Caria; and south by Lydia and Pisidia. The land is fertile and generally level. Several large rivers flow through it, as the *Meander* and the *Marsyas*, which after their junction fall into the Ægean sea, and the *Hermus*, (now the *Sarabad*.) In the New Testament we find three cities of Phrygia, which were all in the same region, viz. *Colosse*, *Laodicea*, and *Hierapolis*.

Colosse, or perhaps more properly *Colasse*, was a city on the river *Lycus*, (now the *Gorduk*.) Upon the same spot are a castle and village called *Chonos*. About A. D. 65 *Colosse* was overwhelmed by an earthquake. Before this, however, a Christian church had been established here, of which Epaphras was the pastor. (Col. i. 7, iv. 12, 13.) An epistle directed to this church is still extant among the books of the New Testament. The apostle Paul had twice visited the northern part of Phrygia; but it does not appear that he had ever been at *Colosse*. (Acts xvii. 6, xviii. 23, Col. ii. 1.)

Laodicea, upon the river *Lycas*, was the chief city of the province called *Phrygia*, *Pacatiana*, (1 Tim. vi. 22,) and a place of trade, much visited by Jews. The Turkish name is *Eski-hissar*, and the town lay upon the confines of Phrygia and Lydia about 40 miles east of Ephesus. Let this be distinguished from *Laodicea combusta*, which was in the eastern part of Phrygia, and also from *Laodicea ad Mare** which occupied the ground of the present port of Aleppo, and from *Laodicea ad Libanum*, which was near

* This, and not the *Laodicea* of the Apocalypse was the place destroyed by the earthquake of 1822.—See Mansford's Scripture Gazetteer, p. 314. London 1829.

the name of Barnabas. The persecuted Christians, (xi. 19,) resorted to this island, and Paul and Barnabas landed here, after sailing from Seleucia. (Acts xiii. 4.)

Salamis, on the eastern coast, was the principal city. No remains of this are now visible.

Paphos, a city on the south-western coast, also visited by these early missionaries, (xiii. 6,) is now called *Pafo* or *Baffa*.

Cyprus has been, since the commencement of the Greek revolution, the scene of innumerable barbarities; 25,000 Greeks were massacred in Paphos and adjacent towns. Seventy-four villages, containing 18,000 Christians have been destroyed by the Turks.

10. *Crete* or *Candia* is a large island to the south of the Archipelago, 200 miles in length and 50 in breadth, and 500 miles south-west of Constantinople. The climate is delightful; the sky always unclouded and serene; the winds mild, and refreshing breezes. This is by some supposed to be the *Caphtor* of the Hebrews. (Gen. x. 14.) In the Acts of the Apostles *Salmone* is mentioned, (xxvii. 7,) as a place touched at by the apostle Paul, and is the eastern cape of the island. *The Fair Havens* and city of *Lasea*, (ver. 8,) were on the south-western coast. The haven of *Phenice* was on the western part of this coast. The wind *Euroclydon* (ver. 14,) or *eastern tempest* is the wind called by seamen the *Levanter*.

The little island called *Clauda*, (now *Gozzo*,) lies south of the western end of Crete. This was the residence of *Titus*, who was left by the apostle Paul, (Tit. i. 5,) to "set in order the things that were wanting, and ordain elders in every city." The Cretans were famous among the Greeks for deceit, falsehood, and low cunning; in confirmation of which the apostle cites Epimenides, one of their own poets. (Tit. i. 12, 13.)

II. GREECE.

It would be inconsistent with the design of this work, to go far into the description of Greece and Rome. These countries, while they are celebrated in profane history have but a secondary place in the geography of the Bible. The Greece of the Old Testament is not exactly the same with

the Greece of the New : by the former was meant Macedonia, Epirus, Greece Proper, and the Morea ; by the latter, the last two alone.

Greece or *Grecia* was known by the name of *Javan* among the Hebrews. In our English Bible, the latter word is sometimes used, (Isa. lxvi. 19, Ezek. xxvii. 13,) and sometimes the modern name *Greece*. (Zech. ix. 13, Dan. viii. 21, Joel iii. 6.) *Javan* was (Gen. x. 2,) the fourth son of Japheth. The following places of Greece are named in the Scriptures:—

1. *Macedonia*, which was included under the name *Kitim*, (see p. 72,) was at the time when it was visited by Paul, a Roman province, bounded on the north by Dardania and Moesia ; east by Thrace ; west by Illyria ; and south by Thessaly and Epirus.

Christianity was planted in this province by the apostle Paul himself, and several of its cities are mentioned in the Acts and Epistles.

Nicopolis, (now *Nikopi*,) was upon the river Nessus, (now Karasu,) which divided Macedonia from Thrace. From this place the epistle to Titus (iii. 12,) was written.

Philippi was a city of Macedonia *Prima*, or the first part of Macedonia, for so Mr. Horne understands the words which are translated (Acts xvi. 12,) *the chief city of that part of Macedonia*. It received its name from Philip king of Macedon, and stood near the Egean sea on the river Strymon. Julius Cæsar planted a colony here, which was afterwards enlarged by Augustus, so that the Philippians were Roman citizens. (Acts xvi. 12.) The apostle Paul founded a church here, to which he also wrote an epistle. (Acts xvi. 1 Thess. ii. 2, Philip. i. 1.) The place is now occupied by a hamlet called *Filiba*.

Neapolis was on the coast of the Egean, near the bay of Strymon, opposite to the isle of Thasus, and between Abdera and Philippi. (Acts xvi. 11.)

Amphipolis was a city at the mouth of the river Strymon, and was at one time the capital of eastern Macedonia. Paul and Silas, (Acts xvii. 1,) in going to Thessalonica, passed through Amphipolis, as well as—

Apollonia, which was situated upon a jutting cape between Thessalonica and Philippi.

Thessalonica was, at a more early period, called *Thermæ*.

Under the Romans it was the capital of one of the four divisions, and the residence of the Prætor. In the days of the apostle many Jews dwelt there, (Acts xvii. 1,) some of whom, together with a number of Gentiles were converted to Christianity. (Acts xvii. 1—10, 1 Thess. i. 5, ii. 1.) This was the native place of Aristarchus and Secundus, (Acts xx. 4, xxvii. 2,) who were companions of Paul in his travels.

Salonichi, as it is now called, is the great mart for all the neighbouring countries, and after Constantinople the chief commercial city of European Turkey, and the residence of a Greek archbishop.

Berea, (now *Veria* or *Kara-Veria*,) is near the celebrated Mount Pindus, south-west of Thessalonica. Here an uproar was caused by the Jews, (Acts xvii. 10—15,) and here Sopater, the companion of Paul, (Acts xx. 4,) was born.

2. *Illyricum*. The apostle Paul says in his epistle to the Romans, (xv. 19,) that he had fully preached the gospel of Christ, as far as Illyricum. This name was applied to a country lying north-west of Macedonia, and answering nearly to the modern *Dalmatia*. The southern part of Illyricum was the *Dalmatia* to which Titus once went. (2 Tim. iv. 10.)

3. *Athens*. To this most celebrated city of ancient Greece, the apostle Paul came, after leaving Berea. (Acts xvii. 10—15.) For an account of its power, its laws, its literature, its arts, and its base superstition, the reader is referred to the various histories of Greece. It is only as a place honoured by the preaching of Paul, that it now demands our notice. Athens is situated on the Gulf of Engia, (ancient Saronic Gulf,) 100 miles north-east of Lacedemon, and 320 south by west of Constantinople. Long. 23° 57' east of Greenwich. Lat. 38° 5' north. The *Areopagus* or Hill of Mars, on which the apostle preached, (Acts xvii. 19,) was a steep and rocky height in the centre of Athens, where a celebrated court was held, the judges of which were called Areopagites; Dionysius (ver. 34,) was one of these. Athens was the capital of Attica.

4. *Achaia*, (Acts xviii. 12, Rom. xvi. 5, 2 Cor. xi. 10, 1 Thess. i. 7, 8,) in its most limited sense, is taken for the

region between Arcadia and the Gulf of Corinth; in a more extended sense for what is now called *Livadia*, between Thessaly and the Morea; and sometimes for Greece in general.

Corinth was the chief city (2 Cor. i. 1,) of Achaia Proper, upon an isthmus between the Egean and Ionian seas, (or between the bays of Lepanto and Egina,) and was remarkable for its splendour, wealth, and voluptuousness. In the neighbourhood of Corinth the Isthmian games were celebrated, to which the apostle often alludes. Paul resided here eighteen months, (Acts xviii. 1—17,) and founded a church, to which he afterwards wrote two epistles.

5. *Elishah*, is supposed to be a name given to some part of Greece, perhaps the Peloponnesus or Morea, or that part of it called *Elis*. It was among the *isles* or maritime countries (see p. 71,) with which the Tyrians traded. (Gen. x. 4, Ezek. xxvii. 7.)

III. ITALY.

IN the history of the apostle Paul's journeyings, we find notices of *Italy*, (Acts xvii. 2, xxvii. 1, 6,) and in his epistle to the Hebrews, the saints of Italy are said to send their salutations to the converted Israelites, ch. xiii. 24. Although the earlier Hebrews knew little of this country, yet in later times they acquired a melancholy acquaintance with the Roman power; for 63 years before Christ Judea was invaded by Pompey, and became a Roman province. After this time many Jews resided in Italy, from which they were often banished upon slight grounds. (Acts xviii. 2.) The apostle Paul is supposed to have gone to Rome about A. D. 63, and to have remained there two years. (Acts xxviii. 30, 31.) He twice defended himself and the gospel before the Emperor Nero, (2 Tim. iv. 16, and post-script,) and, according to ancient tradition, was beheaded at Aquæ Salvæ, three miles from Rome, on the 29th of June A. D. 66.

Rome was the metropolis of the world in the days of the apostles. The history of this city is too well known to demand any account in this place, and minute description would tend little to illustrate the Scriptures. It is upon the

river Tiber, in lat. $41^{\circ} 54'$ N. and long. $12^{\circ} 29'$ E. of Greenwich.

Appii-Forum and the *Three Taverns*, were places near the city of Rome, through which the apostle Paul passed. (Acts xxviii. 15.)

Puteoli, (now *Pozzuolo*,) was a city of Campania, about eight miles from Naples, in a province now called Terra di Lavoro. In this city Paul remained a week, on his journey as a prisoner to Rome. (Acts xxviii. 13.)

Rhegium, (now *Reggio*,) was a city and port of Italy, at its south-western point, in Calabria, just opposite Messina in Sicily. Here the apostle remained one day. (Acts xxviii. 13.) In the year 1782 this town was destroyed by an earthquake.

Syracuse. The celebrated capital of the island of Sicily, on the eastern coast, was one of the most commercial and wealthy cities of antiquity. The apostle Paul spent two days here. (Acts xxviii. 12.)

Melita, now called *Malta*, is an island between Sicily and Africa, about 60 miles south of Sicily, and 200 east of Tunis. It is memorable, as being the place where Paul suffered shipwreck, (Acts xxviii. 1—11,) and is an important station for missionaries. The printing of the American missions in the Mediterranean is conducted at Malta.

IV. SPAIN

THE apostle Paul was at one time desirous to preach the gospel in *Spain*, (Rom. xv. 24,) but we are not informed that he ever visited that country.

It cannot be affirmed with any degree of certainty, that Spain is mentioned in the Old Testament. The *Tarshish* or *Tharsish* of the Scriptures is by many thought to be *Tartessus* in Spain, in the modern province of Andalusia. Tarshish was one of the earliest and most important colonies of the Tyrians, (Isa. xxiii. 1, 6, 10,) and is mentioned with the other western nations in Genesis, (x. 4.) It is evident that Jonah (i. 8, iv. 2,) intended to visit some port of the Mediterranean, and Tartessus was probably the place. Wherever it may have been situated, it was a place of extensive commerce. (Ezek. xxvii. 22, 25, xxxviii. 13.)

Tarshish may also have been the name of a country near to Ophir, as the ships of Solomon were built at Ezion-geber.

(2 Chron. xx. 36.) On all these points, however, there is no certainty attained, after all the labours of antiquarians. (See Ophir, p. 60, 61.)



INDIA

INDIA is twice mentioned in the Bible, and both times in speaking of the extensive realm of Ahasuerus. (Esther i. 1, viii. 9.) During the long captivity of the children of Israel, they probably became acquainted with India, and in an early age they made use of some of the productions of Eastern Asia, as, for example, cinnamon. (Ex. xxx. 23.) The student of the Bible would, however, derive no aid from any description of this distant region.



PALESTINE.

THE country inhabited, for more than fifteen hundred years, by the posterity of Jacob, is mentioned in Scripture, and in history, under a variety of names.

I. The oldest of these is, the *Land of Canaan*; so called from Canaan, the son of Ham, by whom it was peopled after the flood, and whose descendants were dwelling in it when it was invaded by the Israelites, under Joshua. (Gen. x. 19, Ex. vi. 4, Lev. xxv. 38, Ps. cv. 110.) This name however, properly denoted only the region lying between the Mediterranean and the Jordan. (Gen. xiii. 9, Ex. xvi. 35, Num. xxxiii. 51, Josh. v. 10—12.) Besides the territory of the Israelites, it included Phenicia on the north, and Philistia on the south. (Zeph. ii. 5.)

II. After the conquest of the country by the descendants of Jacob, who was also called Israel, (Gen. xxxii. 28,) it received the name of the *Land of Israel*. (1 Sam. xiii. 19, 2 Kings vi. 23, xiv. 25, Ezek. vii. 2, Matt. ii. 22, 1 Chron. xiii. 2.) This name comprehended, of course, all their territories on both sides of the Jordan.

III. By the prophet Zechariah, (ii. 12,) it is called the *Holy Land*, as being the residence of God's peculiar people; the place where his sanctuary was established, and his presence visibly manifested. This name has now become still more applicable to the country, since it was the birth-place of the Saviour, and the scene of his sufferings.

IV. In the epistle to the Hebrews, (xi. 9,) it is called the *Land of Promise*, because so often promised with an oath to Abraham and his posterity. (Gen. xii. 7, xiii. 14, xvii. 8, xxiv. 7, xxvi. 3, 4, Ex. xxxiii. 1, Num. xiv. 16, 30, xxxii. 11.)

V. After the return of the children of Israel from captivity in Babylon, the tribe of Judah was so decidedly pre-eminent among the twelve, that the name, *Land of Judah*, or *Judea*, was by degrees extended to the whole territory of the Israelites on both sides of the Jordan. For the same reason, and about the same time, the children of Israel began to be called *Jews*, (in Latin, *Judæi*.) (2 Chron. ix. 11, xvii. 2, Hag. ii. 14.)

VI. In Genesis, xl. 15, it is called the *Land of the Hebrews*, another name for the Israelites, derived from *Eber*, an ancestor of Abraham. This name is also used by Josephus, and some heathen writers.

VII. *Palestine* was originally nothing more than the Greek name for the Land of the Philistines, a tract of country situated on the sea-coast, south-west of the Land of Israel. (See p. 162.) Usage, however, has extended it to the whole region bounded by the Jordan and the Mediterranean, Arabia, and Mount Lebanon. It is the term most commonly employed at present.

BOUNDARIES AND EXTENT

It is difficult to fix precisely the boundaries of the country inhabited by the Israelites; as its extent varied at different periods of the Jewish history, and as its limits are expressed in Scripture by reference to places the exact situation of which is now uncertain.

In general terms, however, it may be described as lying

between the mountains of Lebanon on the north, the Mediterranean on the west, and the deserts of Arabia on the south. Beyond the Jordan, it stretched eastward without any well-defined limit, into the region which lies between that river and the Euphrates.

It was situated, therefore, between 31° and $33^{\circ} 30'$ north latitude, and between $34^{\circ} 30'$ and 37° east longitude from Greenwich.

The exact dimensions are of course uncertain. The whole length of the land is commonly denoted in the Bible by the phrase "from *Dan* to *Beer-sheba*," which places are supposed to have been distant from each other about 150 miles. The greatest breadth from east to west, though very doubtful, was probably not more than 80 miles.

FACE OF THE COUNTRY.

PALESTINE is agreeably diversified with hill and dale. The Scriptures repeatedly make mention of it as a hilly country. (Ex. xv. 17, Deut. xi. 11, 1 Kings xx. 23, Ezek. xxxiv. 13.) Two parallel chains of mountains run from north to south, one on each side of the Jordan, originating in the mountains of Lebanon, which divide Palestine from Syria, and terminating in the mountains of Horeb and Sinai, in Arabia Petræa. From these, branch off a number of minor ridges, intersecting the whole country, and interrupted, here and there, by plains and spacious valleys. The whole region between Jaffa and Rama consists of a succession of gentle elevations and delightful fields and valleys.

In Judea, there are mountains of moderate height, uneven and irregular in shape. About and beyond Jericho, the hills are bare and barren, the valleys uncultivated, full of stones, and destitute of verdure.

In the north, the mountains, though inferior in height, have a more inviting aspect; being covered with vegetation. The valleys, which they overlook, are fruitful, and are planted thick with orchards.

The interior of the land is one great valley, watered by the only considerable river in the country, the *Jordan*, which flows from north to south, and empties itself into a large salt lake.

In the western part of the hill country, the plains and

valleys are numerous, and some of them extensive, but far less productive than those upon the river.

The sea-coast, to which the name *Palestine* more properly belongs, is almost entirely level, and not only without rivers, but even destitute of brooks, except such temporary rivulets as are produced by the melting of the snow in winter. Notwithstanding, the soil is black and rich, and when the rains are regular, produces plentiful crops of grain and pulse.

MOUNTAINS.

I. THE mountains of *Lebanon*, which form the northern boundary of Palestine, dividing it from Syria, are considered as belonging to both countries.* A branch of this range running to the south-west from *Anti-Libanus*, is probably the Mount *Naphtali*, upon which *Kedesh* one of the cities of refuge, was situated. (Josh. xx. 7.) It is now called Mount *Seffad*.

II. Mount *Carmel*, which still retains its ancient name, is situated on a promontory, upon the south side of the bay of St. Jean d'Acre. It consists of several hills rising in separate peaks; that furthest north being the highest. The soil of this mountain is very rich, producing fruits and flowers in abundance. From this circumstance it obtained its name, which signifies a *fruitful field*. It is also exceedingly well watered by innumerable rivulets. We often find allusions to its fertility and beauty in the Scriptures. (See Isa. xxxiii. 9, xxxv. 2, Sol. Song vii. 5, Jer. l. 19, Amos i. 2.)

Mount *Carmel* abounds in spacious caverns, some of which were formerly inhabited by monks, whose cells are still visible. On this mountain the prophets Elijah and Elisha, for the most part dwelt, and the Mohammedans still regard one of the caves with particular reverence, as having been the residence of Elijah. An order of monks in the Roman Catholic church are called *Carmelites*, because they erected their first convent on the summit of this mountain.

III. To the south-east of *Carmel*, stands mount *Tabor*,

* For some account of Lebanon, see Syria, p. 37.

a lime-stone mountain, in the form of a sugar loaf, covered to the very top with forests of oaks and other trees. It overtops all the neighbouring hills, to which the prophet alludes. (Jer. xlv. 18.) On the south and west of Tabor lies the plain of *Jezreel* or *Esdrelon*, beyond which on the south are the mountains of *Nablus*. On the north, the hills of Nazareth come up to the very foot of Tabor. On the northern side, Mount Tabor is inaccessible. The summit of the mountain is an oval plain which can be compassed in half-an-hour. On this mountain Barak encamped with his ten thousand men, before he attacked Sisera. (Judg. iv. 6, 12, 14.) Here also, according to a very old tradition, Christ was transfigured. (Matt. xvii. 1, Mark ix. 2, Luke ix. 28.) During the summer season, Mount Tabor is covered with thick clouds, which break away at noon. A strong wind blows by day, and at night more dew falls than any where in Syria. The woody parts of the mountain abound in ounces and wild boars, and have always been a resort for hunters and fowlers. (Hos. v. 1.) From the top of Mount Tabor there is a noble prospect, reaching southward to Jerusalem, eastward to the plains of Jordan, and northward to the plains of Galilee.

IV. A few miles to the north of Tabor, stands a rugged mountain, almost square, terminating in two sharp peaks. By the Arabs it is called the *Horns of Hotein*, from a village in the neighbourhood; but by the Christians, the Mount of *Beatitudes*, from a tradition that the *Sermon on the Mount* was here delivered. (Matt. v. vi. vii.)

V. To the south of Nazareth, beyond the plain of Esdrelon, there is a mountain of moderate height, the south side of which is an abrupt and rugged precipice. This the tradition of the country designates as the place from which the Jews attempted to precipitate the Saviour. (Luke iv. 29.) See p. 130.

VI. On the south-east border of the plain of Esdrelon, is the mountain of Gilboa, so called from the numerous springs by which it is watered, and remarkable for a bloody battle between the Israelites and the Philistines, in which king Saul was slain. (1 Sam. xxviii. 4, xxxi. 1, 2 Sam. i. 6, 21.) The soil of this mountain and its environs is rich, but uncultivated.

VII. A little further south begins Mount *Ephraim*. This name is given in the Scriptures to a continuous tract of highlands, running through the territory of the tribe of Ephraim. (Josh. xvii. 10, 15, Judg. xvii. 1, xix. 16, 18, &c. &c.) Most of the mountains in this range are covered with woods, and interspersed with fruitful valleys.

VIII. Still further south stand Mount *Ebal* and Mount *Gerizim*, separated by a valley, in which the old city of *Shechem* stood: on the south side Mount Ebal is green with luxuriant vegetation; on the north, it is steep and rugged. These two mountains are remarkable for the solemn ceremony performed upon them, by the command of Moses, at the ratification of the covenant between God and his people. (Deut. xxvii. 12—26, xxviii. 2—14, 16—57.) Moses also commanded, (Deut. xxvii. 4,) that after the conquest of the land an altar should be built, and a feast celebrated, on mount Ebal; which was performed by Joshua, (viii. 30—35.) The Samaritans, however, pretended, that it was upon mount Gerizim that these rites were performed, and accused the Jews of falsifying this passage of the pentateuch. But the charge may, with greater justice be retorted upon themselves.

After the building of the second temple at Jerusalem, the Samaritans built one for themselves upon mount Gerizim, (John iv. 20,) which is still regarded as a holy place by the Samaritans at Nablus, who look towards it, when they pray, as the Jews look towards Jerusalem, and the Moham-medans towards Mecca.

IX. The hills which encircle Nablus, (the ancient *Shechem*,) are the same upon which the sons of Jacob fed their flocks, (Gen. xxxvii. 14, 17, 25,) and are still famous for their pasture-grounds. One of these is probably the same called *Zalmon* in Judges, (ix. 48, 49,) and *Salmon* in the Psalms, (lxviii. 14.)

X. To Mount Ephraim belongs the *Hill of Gaash*, where Joshua was buried, (Josh. xxiv. 30, Judg. ii. 9,) and perhaps, also, the *brooks of Gaash*. (2 Sam. xxiii. 30, 1 Chron. xi. 32.)

XI. In 2 Chron. xiii. 4, mention is made of *Mount Ze-*

maraim, which is in *Mount Ephraim*; and in Joshua xviii. 22, we find a city of the same name, but situated in the southern part of Benjamin.

XII. When the continued chain of mountains, running from north to south, enters the territory of the tribe of Judah, it assumes the name of the *Mountain of Judah*, (Josh. xx. 7, &c.) and stretches to the southern extremity of Palestine, and eastward to the valley of the Jordan. In ancient times, it was called the mountain of the *Amorites*, after the Canaanitish tribe, which had possession of it. (Deut. i. 20.) The mountains of this chain grow more and more barren and precipitous, as we recede from Mount Ephraim towards Jerusalem.

XIII. Not far to the south-west of Jerusalem, is Mount *Perazim*, of which Isaiah speaks, (xxviii. 21,) in allusion, no doubt, to the slaughter of the Philistines by David, upon *Baal-Perazim*. (See 2 Sam. v. 18, 20, where the meaning of the name is given.)

XIV. The *Mount of Olives* rises on the east of Jerusalem, (Zech. xiv. 4,) in three peaks, the most northerly of which is the highest point about the city. Though it no longer produces olives in abundance, it is rich in grapes, citrons, almonds, dates, and figs. A little below the middle peak stands a chapel, on the site of a splendid church called the church of the *Ascension*, built by the Empress Helena, in the fourth century. In this chapel a stone is exhibited to pilgrims, containing the impress of a human foot, three fingers deep, and said to have been left there by the foot of Christ, at the moment of his ascension. It is expressly said, however, (Luke xxiv. 50, 52,) that he ascended from Bethany; which village lay at the *foot* of the mountain, on the eastern side.

The southern side of this mountain is called by the Arabs the Mount of *Solomon*, because that king here worshipped idols. (1 Kings xi. 7.) The place where his altars stood, till destroyed by Josiah, was called the *Mount of Corruption*. (2 Kings xxiii. 13.)

From this mountain there is a commanding view of the surrounding country; for which reason, under the Mosaic

The next son of Ishmael, of whose posterity we read, is the sixth, *Dumah*. In Isaiah (xxi. 11,) a prophecy is directed against this people. Tradition informs us that they dwelt on the borders of the Syrian desert, near Irak, seven days' journey from Damascus.

Tema was the ninth son of Ishmael. (Gen. xxv. 15.) This name is mentioned by Jeremiah, (xxv. 23,) with *Dedan* and *Buz*, two other Arab tribes. They are spoken of by Isaiah, (xxi. 13,) in connexion with the caravans of *Dedan*.

Jetur and *Naphish*, the tenth and eleventh of Ishmael's sons, were the progenitors of those who fought against the Reubenites, (1 Chron. v. 19, 20,) in the time of Saul. We suppose that they dwelt near the tribe of Gad.

DESCENDANTS OF KETURAH.

THE sons of Abraham and Keturah were *Zimram*, *Jokshan*, *Medan*, *Midian*, *Ishbak*, and *Shuah*. *Midian* alone seems to have had any distinguished descendants. We have already seen that in Jacob's time they had united with the Ishmaelites; (Gen. xxxvii. 25, 27, 28, 36;) we may add, that they were also nearly allied with the Moabites. (Gen. xxxvi. 35, Num. xxii. 3, 4, 7, xxv. 1, 6.) *Midian* is joined with *Ephah* by Isaiah, (lx. 6.) Their country extended along the east of Palestine in Desert Arabia. (See p. 54.)

Shuah was the youngest son of Keturah. (Gen. xxv. 2.) *Bildad* the Shuhite was probably one of his posterity.

Jokshan, the second son, was the father of *Sheba* and *Dedan*. (Gen. xxv. 3.) From *Sheba* the Sabeans are thought to have descended. (Job i. 15.)

Dedan inhabited a part of *Idumea*, the land of *Esau*. (Jer. xlix. 8. Ezek. xxv. 13.) Another tribe of this name, but of different extraction, (Gen. x. 7,) dwelt in Southern Arabia, on the Persian Gulf. Among the sons of *Dedan* were the *Ashurim*, *Letushim*, and *Leummim*, (Gen. xxv. 3,) of whom we know nothing.

AMMONITES.

THE *Ammonites* were the descendants of *Ammon* or *Ben-Ammi*, who was the son of Lot, and brother of Moab. (Gen. xix. 14, 30—38.) They spread themselves over the countries east and north-east of the Moabites, who were nearer

to the Dead sea. These countries were, before this, occupied by various tribes of giants, and the Ammonites subdued and supplanted the *Zamzummin*. (Deut. ii. 21.) Their kingdom was at first bounded by the river *Jabbok* on the north; and separated from Moab on the south by the *Arnon*. From this land, however, they were subsequently driven by the Amorites, and possessed a district more to the east. (See p. 51.)

The country between the rivers was taken from the Amorites by the children of Israel, (Num. xxi. 24,) and appropriated to the tribes of Gad and Reuben. The Ammonites made war against Israel, (Judg. xi. 13,) in the days of Jephthah, for the recovery of this territory. Still later they besieged *Jabesh-gilead*, (1 Sam. xi. 1,) which was delivered by Saul. With David they were upon terms of friendship (2 Sam. x. 2,) until their insolence led to their overthrow, (xi. 1.) In almost every age of the Hebrew commonwealth, there was enmity between the Ammonites and the people of Israel; and against this nation many prophecies are directed. (2 Chron. xxvii. 5, Amos i. 13, Zeph. ii. 8, Jer. xlix. 1—5, Ezek. xxi. 28, Neh. iv. 3.)

Rabbath was the chief city of the Ammonites, (Deut. iii. 11,) which is also called *Rabbah*, (Josh. xiii. 25,) or *the great*. It was taken by David, (2 Sam. xii. 27,) and was called by Joab the *city of waters* from the river which passed through it. Jeremiah predicted its ruin, (xlix. 1, 2.) By Josephus, the great Jewish Historian, it is called *Rabatha*, but was also known under the name of *Philadelphia*. It was a great city even at the time of Christ, as appears from the ruins which still remain. It is now called *Amman*, and lies upon the stream *Moiet-Amman*, about 20 miles S. east of Szalt.

Aroer, which must be distinguished from that upon the Arnon, (See p. 110,) lay *in the midst of the river of Gad*, (2 Sam. xxiv. 5,) that is, the *Jabbok*, now *Wadi Serka*, which was the dividing stream between Gad and Ammon.

Abel-keramim. The reader will find this name translated the *Plain of the vineyards*. (Judg. xi. 33.) In the second century a place called *Abel* was still known, about six miles from Rabbah.

Minnith, a place famous for wheat, as was all this land, was about four miles from Heshbon on the road to Rabbah. (2 Chron. xxvii. 5, Ezek. xxvii. 17.)

II. ARABIA PETRÆA, OR STONY ARABIA.

THIS country well deserves to be so called, on account of its numerous rocks; yet the name was, in fact, derived from its ancient capital, *Petra*, (a rock.) A part of Arabia Petræa, lying upon the Elanitic gulf, was called *Nabatheæ*, from a tribe already mentioned, (see p. 48,) who extended themselves also in the Desert and the Happy Arabia.

Arabia Petræa is encircled by Arabia Deserta, Arabia Felix, Palestine, Egypt, and the Arabian gulf, and is the north-western division. It will be useful to examine the countries included within these limits more minutely.

1. THE COUNTRY OF THE MOABITES.

THE northern part of Arabia Petræa, was in very early times, possessed by the descendants of *Moab*, the brother of Ammon. (Gen. xix. 37.) This tribe spread itself along the eastern side of the Dead sea, after expelling the *Emim*, a race of giants, (Deut. ii. 9, 10,) and had the Jabbok for their northern boundary. From this region, however, they were driven by the Amorites, so that the Arnon became their northern limit. (Num. xxi. 13, 36, Judg. xi. 18.) The Israelites passed through their land, regardless of the hatred of Balak, (Num. xxii.—xxiv.) without dispossessing the Moabites, who were exceedingly alarmed at this unexpected host. (Num. xxii. 3, Deut. i. 5, ii. 18, 29, xxix. 1.) After the death of Joshua, the Hebrews were, for a time, subject to the king of Moab, (Judg. iii. 12—30.) Saul and David were both engaged in wars against this people, (1 Sam. xiv. 47, 2 Sam. viii. 2, 1 Chron. xix. 2.)

The country of the Moabites was fertile and agreeable. In times of famine it was the resort of sufferers from Palestine; as in the case of Ruth. In wine and grain it was abundant, (Isa. xvi. 8, 9, 10,) and its meadows were covered with innumerable flocks, (2 Kings iii. 4.) The northern part of the land, now called *Belka*, is the best pasture-ground in all Syria. The southern part, or Moab Proper, is now called *Karak* or *Kerek*, from a city of the same name.

The *Arnon*, (now Wadi-mujeb,) is the principal river of Moab. (See p. 100.)

The *Zared* or *Zered* was a stream further south, flowing from mount Abarim. Upon its banks the Israelites once encamped. (Num. xxi. 12, Deut. ii. 13.)

The *Nimrim*, (Isa. xv. 6,) was probably a stream in the northern part of Moab, near to *Beth-Nimrah*. (See p. 111.)

Mountains are numerous in this land; but three only are named in the Scriptures; viz. *Peor*, (Num. xxiii. 28,) in the vicinity of Nebo and Pisgah. (See p. 86. Upon this we may suppose the idol *Baal-Peor*, (Num. xxv. 3, 5,) to have been worshipped.

Luhith, (Isa. xv. 5, Jer. xlvi. 5,) an elevation near a town of this name, between Areopolis and Zoar.

Abarim, upon the southern border of Moab, where it joins Edom or Idumea, (Num. xxi. 11. xxxiii. 44, 47, 48.) The modern mount *Dhana* is probably a part of Abarim.

The principal cities of Moab were *Ar* and *Kir-Moab*.

1. *Ar* was the capital, (Num. xxi. 15, Deut. ii. 18, Isa. xv. 1,) and was called also *Rabbah*, or the great, (Josh. xiii. 25,) and *Rabbath-Moab*, in the same manner as the chief town of the Ammonites was called *Rabbath-Ammon*. (see above.) By the Greeks it was named *Areopolis*, city of Mars. Its ruins have been discovered by modern travellers, and near them two copious fountains. (Num. xxi. 15.)

2. *Kir of Moab*, the *bulwark* or *city* of Moab, (Isa. xv. 31,) is also called *Kir-hareseth* and *Kir-heres*, (Isa. xvi. 7, 11, Jer. xlvi. 31,) and was the principal fortress of the land. It was destroyed by Joram, king of Israel, but must have been rebuilt before these prophecies were pronounced. *Kerek* or *Karak* is the modern name; and among its ruins dwelt, in 1812, about 400 Turks and 150 Christians.

The prophet Jeremiah mentions a number of Moabitish cities and towns, (ch. xlviii.) most of which were taken from the tribes of Gad and Reuben. Among these were *Heshbon*; (see p. 109,) *Madmen*, which is no where else named; *Horonaim*, probably upon mount Luhith. (See above.) *Beth-diblathaim* (v. 22,) is the *Diblathaim* of Moses, (Num. xxxiii. 46.) These places, so far as any thing is known of them, are described, under the towns of Israel.

II. EDMOM, OR IDUMEA.

UPON the southern borders of Moab, lay the country of *Edom*, called *Idumea* by the Greeks and Romans. *Edom* was one of the names of *Esau*, (Gen. xxv. 30,) whose descendants peopled this region. It is now called *Sherath*, and extends from the south-east end of the Dead sea towards the Elanitic Gulf, which is a branch of the Red sea. It was inhabited, prior to this, (Deut. ii. 11, 22,) by the *Horim*, or dwellers in caves, who still continued to the north-east districts. (Gen. xxxvi. 20.) *Teman* a grandson of *Esau*, (Gen. xxxvi. 11,) gave name to a part of the land. (Jer. xlix. 7, 20, Ezek. xxv. 13, Obad. 9:) Here dwelt *Eliphaz* the *Temanite*. (Job ii. 11.) The *Edomites* were perpetual enemies of *Israel*, (1 Sam. xiv. 47, 2 Sam. viii. 14, Ps. lx. 8, 9, 1 Chron. xviii. 12, 13, 1 Kings xi. 15, 16,) but were generally kept in subjection; yet in later times we find them extending north-east as far as *Hauran*, and south as far as *Dedan* in *Arabia*. (Jer. xlix. 8—20, Isa. xxxiv. 6, lxiii. 1, Ezek. xxv. 13.) The Scriptures mention only a few cities of *Edom*: of those named, Gen. xxxvi. 31—39, there is very little upon record.

Sela, (meaning *Rock*,) was the most noted city of ancient *Idumea*; it was called *Petra* by the Greeks. (See p. 51.) Its name was changed to *Joktheel* (2 Kings xiv. 7,) by *Amaziah*. We are told that it was three days' journey from *Jericho*. The village of *Wadi-Musa* is supposed to stand on its ruins, which are in a deep valley, out of which rises *Mount Hor*, the place, it is said, of *Aaron's* burial. (Num. xx. 27, 28, xxxiii. 37, 38.) The high rocks and deep defiles of these mountains constituted the great citadel of the *Edomites*, (Obad. 4. Jer. xlix. 10, 16,) and are described as being still wonderfully adapted for desperate defence.

Mount Seir is a mountainous tract stretching from the southern point of the Dead sea, to the gulf of *Acaba* or *Ezion-geber*. It is now known at different parts of its course by the names of *Djibal Shera*, *Djibal Hesma*, and *El Djibal*. The mean height of this range is about 4,000 feet.

Kadesh, in the desert of *Zin*, is to be distinguished from a place of this name in the desert of *Paran*. The former

was near to Selah, but its exact position is undetermined. (Num. xx. 1, xxxiii. 36.)

Elath and *Ezion-geber* were two noted sea-ports upon the Elanitic branch of the Red sea, (Deut. ii. 8,) where the modern town of *Akaba* now stands. We place them together, because it is now impossible to discover the different sites of these sister towns. Here Solomon built the ships (1 Kings ix. 26—28, x. 21, 22,) which traded with Ophir.

III. THE AMALEKITES.

THE *Amalekites*, whose land was west of Edom, are mentioned as early as the days of Abram, (Gen. xiv. 7,) and are called in the prophecy of Balaam, (Num. xxiv. 20,) *the first of the nations*. When Chedorlaomer (Gen. xiv.) had conquered the Rephaims and the Horites of Seir as far as the desert of Paran, (ver. 6.) he returned to *Kadesh* and smote all the country of the Amalekites. Hence it appears that they dwelt between Kadesh, Seir, and Engedi, adjacent on the north-west to Philistia, and south to Egypt or the desert of Sinai. They were the first enemies to oppose Israel on their journey from Egypt, (Ex. xvii. 8—13,) and after an obstinate continuance of hatred, (Judg. iii. 13, vi. 3, 1 Sam. xxvii. 8, 9, 2 Sam. viii. 11, 12,) their few remains were destroyed under Hezekiah. (1 Chron. iv. 43.)

IV. THE KENITES.

ARE supposed to have dwelt near the Amalekites, in the south-western part of Arabia Petræa.

V. THE MIDIANITES.

THE fourth son of Abraham and Keturah, (Gen. xxv. 2,) was *Midian*. (See p. 49.) There was a land of Midian in the neighbourhood of the mountains Sinai and Horeb, (Ex. iii. 1. xviii. 5,) where Jethro resided. These people, who were friends of Israel, must not be confounded with those who were allies of Moab. (Num. xxii. 4, 5.) The latter were frequently at war with the Hebrews, and were in a signal manner overthrown by Gideon, (Judg. vi. 1—6,) so that they gave little trouble in subsequent periods. (Judg.

vi. 7, vii. viii. See also Psal. lxxxiii. 9—12, Isa. ix. 4. x. 26, Hab. iii. 7.) A town called *Moilah* is still in existence, which is probably the *Madian* of the ancients. Midian was celebrated for its camels, (Judg. vii. 12, Isa. lx. 6,) and the descendants of *Ephah*, eldest son of Midian, were rich in camels and dromedaries. (Isa. lx. 6.)

VI. THE PENINSULA OF MOUNT SINAI.

THE southern part of Arabia Petraea is a peninsula formed by two arms of the Red sea, which stretch into the land, the one in a north-east, the other in a north-west direction. The eastern is the *Elanitic gulf* already mentioned; the western is called by the ancients the *Hieropolitan gulf*, and now the *Sea of Suez*. This peninsula is bounded on the north by the desert of *El-Tyh*. That part of the Arabian gulf which washes its southern coast is called, as above, the *Red sea*. So many contradictory accounts are given of the causes which produced this name, that we shall leave it undetermined, as a matter of small importance. Upon the north of this peninsula is the chain of mountains called *El-Tyh*, of which *Sinai* and *Hor* form the southern portion. It is this region of country, broken and mountainous, which is noticed in the Scriptures under the name of the *Wilderness of Sinai*. (Ex. xix. 1. Num. i. 1.) North of the mountain *Zebeir* is a frightful waste, without vegetation or water. With justice was this land called (Deut. i. 19, viii. 15,) *a great and terrible wilderness*, (Jer. ii. 6,) an uninhabited, dark, and parched land, (Num. xx. 5,) a place of no seed, or figs, or vines, or pomegranates, or water.

MOUNT SINAI.

THIS is certainly the most distinguished spot in the peninsula of which we have spoken. We are not to understand by the name of *Sinai*, a single hill or peak; but a prodigious mountain pile, which, according to Burekhardt, is from 30 to 40 miles in diameter, and comprehends many separate peaks, the highest of which is that called *Djibel-Musa*, or the mountain of Moses. On the west of this, but of less height, is Mount Catherine, and these two peaks form that to which the name *Sinai* particularly belongs.

Horeb and *Sinai* were either the same mountain or different parts of the same pile. That which in Exodus, Leviticus, and Numbers is called *Sinai*, (Ex. xix. 20, xxiv. 16. xxxi. 18, xxxiv. 2, 29, Lev. vii. 38, xxvi. 46, iii. 1,) is in Deuteronomy called *Horeb*. (i. 6, iv. 10, 15, v. 2, xviii. 16, xxix. 1, Mal. iv. 14.) It is inferred from the accounts of the latest travellers that the Horeb from which a stream of water was miraculously brought, (Ex. xvii.) is the mountain now called *Serbal*, 20 or 30 miles distant from *Sinai*. At the same time it is granted that, when speaking in a general way of these mountains, the term *Horeb* is used; while in particular relation of events *Horeb* and *Sinai* are made distinct: the former lying considerably to the west or north-west of the latter. There is a celebrated convent upon mount *Sinai*.*

JOURNEYINGS OF THE ISRAELITES.

THERE is no subject in all sacred Geography which presents so many difficulties, as the path of the Israelites on their pilgrimage from Egypt to the promised land. To detail all that has been written for the purpose of tracing this path, would fill volumes, and at the end leave the reader undecided as to many points. In a work as concise in its plan, and humble in its pretensions as this must be, nothing more than a sketch of the general results can be demanded.

1. The children of Israel journeyed from *Rameses* to *Succoth*. (Num. xxxiii. 5.) *Rameses* was a city in the land of Goshen, about 6 or 8 miles above the modern Cairo. *Succoth* means a place of booths, and was probably a mere halting-station for caravans, or travelling-companies. Their course was a little northward.

2. *Etham*, "in the edge of the wilderness." (ver. 6.) This was a march of about 60 miles, although the gulf was probably nearer to their place of setting out, than at the present day, making the journey 40 miles. This is even now a *wilderness* or parched and stony desert.

3. *Pi-hahiroth*. From *Etham* they were commanded to return, to a place between *Migdal* and the sea, opposite to

* See Mansford, and Rosenmüller.

Baal-Zephon. (Ex. xiv. 9, Num. xxxiii. 7.) This was a narrow pass, shut in by the sea on the east; mountains on the west; and a small bay on the south.

4. Passage through the Red sea. (Ex. xiv. 22.) The precise place where this astonishing miracle was wrought, is fixed by Dr. Mansford about 20 miles below Suez, opposite the valley of Bedea: where the channel was sufficiently broad and deep to make the miracle worthy of its Author and its object; the gulf being three leagues over, with water 14 fathoms deep. The north cape of this bay is still called Ras-Musa—the cape of Moses. They made three day's journey in the desert of Etham, still a sandy and gravelly plain, called El-Ahta.

5. Marah. (Ex. xv. 23. Num. xxxiii. 9.) The bitter well of Howara is thought to be the spot. It should be observed that the Israelites were now going southward, keeping near to the coast of the Red sea.

6. Elim; where were twelve wells, and seventy palm-trees. (Num. xxxiii. 9.) This is placed in the vale of Gharandel; here there is a copious spring, with palm or date trees.

7. After coming still nearer to the sea, (ver. 10,) they again receded from it, going into the heart of the desert, which brought them to—

8. The wilderness of Sin, (ver. 11,) at the foot of the mountainous ridge El-Tyh. (See p. 55.)

9, 10. Dophkah and Alush; (ver. 12, 13;) of these places nothing is known.

11. Rephidim, on the edge of the desert of Sinai. (ver. 14.)

12. Desert of Sinai. (ver. 15. See *Mount Sinai*.) Leaving this, (Num. x. 12,) they came to the desert of Paran, in which extensive waste they had various encampments; as at—

13. Taberah, or Kibroth-hattaavah, the graves of lust. (Num. xi. 31—34.) From this place the stations northward are—

14. Hazeroth. (Num. xi. 35.)

15. Rithmah. (xxxiii. 18.)

16. Rimmon Perez. (ver. 19.)

17. Libnah. (ver. 20.)

18, Rissah, 19, Kehelathah, 20, Shepher, 21, Hara-dah, 22, Makheloth, 23, Tahath, 24, Tarah, 25, Mithcah,

26, Mashmonah, 27, Moseroth, 28, Bene-jaakan, 29, Horhagidgad, 30, Jotbathah, 31, Ebronah, 32, Ezion-gaber. (Num. xiv. 25, xxxiii. 22—35.) In all this course they were retracing their steps; having gone northward from Mount Sinai to Rissah, thence southward to Ezion-gaber. To fix the exact situation of any of these places would be vainly attempted.

33. The desert of Zin. This is a valley stretching along the whole western side of Mount Seir; which, like it, extends from the Dead sea on the north, to the Red sea on the south. It is about five miles across, and is now called El-Ghor. Into this valley the people came from the plain of Elath and Ezion-gaber. (Num. xii. 16, xx. 1, 14, xiii. 4.)

34. Mount Hor. (Num. xxxiii. 37.) Leaving Kadesh in the wilderness of Zin, they came to Mount Hor, "in the edge of Edom;" a mountain on the eastern side of the desert of Zin, and standing on the western edge of Seir. Here Aaron was buried. (Num. xx. 22—28.)

35, 36, 37, 38, Zalmonah, Punon, Oboth, Ije-abarim.

39. Zared; (now the Wady Ben Hammed.) From the Zared they marched to Dibon-gad.

40, 41, 42, 43, 44, 45, Beer, Almon-diblathaim, Matanah, Nahaliel, Bamoth, Pisgah—which last is the part of Mount Abarim, at which they crossed. (See p. 86.)

The reader who would attain to any distinct notion of this journey must be provided with a correct map, upon which the track is marked. In the sketch above, we have borrowed almost entirely from Mansford's Scripture Gazetteer, in which the discussions relative to this journey may be found.

III. ARABIA FELIX, OR YEMEN.

THE southern part of Arabia, or the peninsula between the Persian Gulf and the Red sea, was called by the ancients *Arabia the Happy*, because of its superior fertility, its fragrant spices, or from the mere national partiality of its inhabitants. Its name at the present day is *Yemen*.

The face of the country and its qualities vary in different parts. Upon the coast the land is mostly flat, sandy, unproductive, and exposed to drought and excessive heat.

The interior of the country is hilly, barren it is true in some districts, while in many others are found fertile heights, good water, healthful air, delightful landscapes, and abundance of the fruits of the earth. Here are produced the sugar-cane, rice, wheat, barley, lemons, oranges, citrons, pomegranates, figs, and sweet grapes. Frankincense, myrrh, and cassia were brought from Arabia Felix in the earliest times. Coffee is abundant, but has been used as a refreshing beverage only since the fifteenth century.

The southern part of Arabia was known among the Israelites by the name of *Ethiopia*, (*Cush*), a term which had the same extent of meaning as *India* has among the moderns. We are so much accustomed to think of Ethiopia as a country of Africa, that we are liable to fall into mistakes in reading the Scriptures. The Ethiopian woman whom Moses married, (Num. xii. 1,) can scarcely be considered as an African, but was probably a South-Arabian. When Habakkuk (iii. 7,) speaks of the affliction of *Cushan* and Midian, we are to understand it of the same people. In one place, (2 Chron. xxi. 16,) the Arabians who dwelt near the Ethiopians, are mentioned; from which we infer that the southern inhabitants of this peninsula were called Ethiopians.

Southern Arabia was peopled by the descendants both of *Ham* and *Shem*.

The children of Ham.—*Cush* the eldest son of Ham, (Gen. x. 7,) had five sons, Seba, Havilah, Sabtah, Raamah, and Sabtechah. The posterity of these appear to have spread themselves over the southern part of Arabia, and the country on the opposite side of the Red sea. *Seba* must be sought in African Ethiopia. *Havilah* probably gave name to *Haulan* a part of Arabia Felix. *Sabtah* is found in the name *Sabatha* or *Sabotha*, a sea-port upon the Red sea. *Raamah* is mentioned (Ezek. xxvii. 22,) among the places which traded with Tyre.

Sheba and *Dedan* were sons of Raamah; from them descended the people mentioned, Ezek. xxxviii. 13, living near the Persian Gulf. We know from history that there was a country here called *Daden*.

Sabtechah, the fifth son of Cush is supposed to have settled in Caramania or Kerman. We need scarcely add that we know almost nothing of these tribes.

The children of Shem who dwelt in southern Arabia, descended from *Joktan*, the second son of Shem's grandson *Eber*. (Gen. x. 25, 26.) *Joktan* had no less than thirteen sons, whose dwelling was from *Mesha*, as thou goest unto *Sephar* a mount of the east, (ver. 30.) *Mesha* is taken by geographers to be the country which the Greeks called *Mesene*, near the modern Bassora. *Sephar* means the sea-coast, and is supposed to lie near the Red sea, somewhere about the modern *Tehamah*. It will not be expected that after so many ages we can discover the abodes of these sons of *Joktan*; some imperfect hints may be derived from similarity of names, and we shall add all that seems worthy of recollection.

1. *Sheleph*. (Gen. x. 26.) From him came the *Salapeni*, a nation in the interior of Arabia Felix.

2. *Hazarmaveth*. Hence the modern *Hadramaut*, bounded west by Yemen; south-east by the ocean; north-east by Oman; and north by a great desert.

3. *Uzal*, the sixth son of *Joktan*, (ver. 27,) is by the whole of the Arabs said to have founded the city of *Sanaa* in Yemen, which bore his name as late as the 6th century. *Sanaa* is the chief town of Yemen, 240 miles N. N. E. of Mocha, and 450 S. E. of Mecca. Lat. 17° 28' N.

4. *Sheba*, the tenth son of *Joktan*, (ver. 28,) must be distinguished from a son of *Raamah*, already mentioned, who bore this name, (ver. 7,) as well as from *Sheba* the grandson of Abraham. (Gen. xxv. 3.) The *Sheba* of whom now we speak is supposed to be the father of the *Sabeans*. A certain queen of *Sheba* or *Saba*, attracted by the celebrity of Solomon's wisdom and power, was led to visit this monarch, (1 Kings x. 1, 4, 10, 2 Chron. ix. 1,) and made him presents of gems, gold, and costly spices,—articles for which the *Sabeans* were famous among the Greeks. The fabulous accounts of the Arabians pretend that the name of this queen was *Balkis*, and a palace is now shown in *Djof*, a province of Yemen, which is called the palace of *Balkis*. There is reason to believe this was the country of *Sheba*.

5. *Ophir* was the place whence the ships of Solomon brought gold and spices and precious stones to *Elath* and *Ezion-geber*. (1 Kings ix. 28, x. 11, 2 Chron. viii. 18, ix. 10.) The gold of *Ophir* is frequently noticed in the Scriptures. (Job xxviii. 16, Ps. xlv. 9, Isa. xiii. 12, 1 Chron. xxix. 4, Job xxii. 24.) But where was *Ophir*?

"Not fewer than fifteen or sixteen countries," says Mr. Horne, "have been assigned by various commentators and critics, as the site of Ophir." Among these, the only three which seem worthy of attention are *India*, *Zanguebar* on the African coast, and *Southern Arabia*. The reader, after investigating this perplexed subject, may form his own decision; that which seems least encumbered with difficulties, is that it was in Arabia. It is scarcely probable that as early as the days of Job (xxii. 24,) there should have been any commerce with Zanguebar or India. The name of Ophir is mentioned in connexion with those which undoubtedly belong to southern Arabia, (Gen. x. 29,) and especially with *Sheba*. From all the older Greek writers, we find that gold was found in Arabia; and indeed it is by no means necessary to suppose that the wares which were shipped at Ophir, were the productions of that country alone.

Of the other sons of Joktan, we can find nothing sufficiently definite to be deserving of notice.

The *Arabic language* is derived from that widely extended tongue which was used by the descendants of Shem, and closely resembles the Hebrew, Chaldee, and Syriac. It has been a spoken language for many centuries, with little change, in comparison with the alterations of European dialects.



EGYPT.

THE country lying upon the river Nile, from the middle of its course to its mouth, in the north of Africa is known by the name of *Egypt*. The word used in the Old Testament, and which is translated Egypt, is *Mizraim*, (Gen. x. 6,) after the second son of Ham. (Isa. xix.) The ancient name of the land was *Ham*. (Ps. lxxviii. 51. cv. 23, 27, cvi. 22.) In the poetical parts of the Bible it is sometimes called *Rahab*. (Isa. li. 9, Ps. lxxxvii. 4, lxxxix. 10.) The modern Arabic name *Missr* is evidently an abbreviation of the Hebrew *Mizraim*.

Extent and boundaries. Egypt may be viewed as the great valley of the Nile, lying nearly north and south, and hemmed in on the east and west by chains of mountains,

which are sometimes near the river, and sometimes distant. This valley, however, does not reach as far as the Mediterranean, but ends where the river is divided into several branches, which embrace the *Delta*, the most fertile part of Lower Egypt. These branches shoot out north-east and north-west, and the country included forms a triangle, whence it was called the *Delta* from the Greek letter which has that shape. The northern and southern limits of Egypt are given by the prophet Ezekiel, (ch. xxix. 10, xxx. 6,)—*from the tower of Syene even to the border of Cush*, or as it may be read, *from Migdol* (tower,) to *Syene*; meaning in either case, the whole length of the country. *Syene* is in latitude $24^{\circ} 0' 45''$, and *Alexandria* $31^{\circ} 11' 33''$, making the length 500 miles. On account of the windings of the Nile, the valley is 600 miles long. To the east of the Delta, on the borders of Palestine and Arabia Petræa, is the *Desert of Shur*, (Gen. xvi. 7, xx. 1. xxv. 18, Ex. xv. 22,) now called *Djofar*.

The country about the cataracts of the Nile, (*Syene*) on the south of Egypt, has a picturesque appearance; but Lower Egypt, especially the Delta, is flat and uninteresting. The skies present always the same cloudless and unvarying appearance.

The NILE is the only river of Egypt, and was called by way of pre-eminence, The River. (Gen. xli. 1.) It is sometimes called *Sihor* or *Shihor*. (Isa. xxiii. 3, 1 Chron. xiii. 5.) The true source of the Nile has been made the subject of so much dispute, that it will be enough to say, that its principal tributary is the Abiad or White river, which rises near the equator, in the mountains of the moon, and falls into the Nile about the 16th degree of north latitude. According to Bruce, the real springs of the Nile are in *Sacalo*, a province of Abyssinia. This great river flows 1200 miles without the addition of a single stream.

The Egyptians might justly prize such a river, upon which their very existence was made to depend; for in this land where rain is almost unknown, the overflowing of the Nile is absolutely necessary to all vegetation. Its water, after being filtered, is acknowledged by all travellers, ancient and modern, to be peculiarly sweet and even delicious. (Jer. ii. 18.) We may from these circumstances form some idea of the nature of that afflictive judgment by which the waters were turned into blood. (Ex. vii. 17.)

In the beginning of June the Nile begins to rise in its southern parts, and continues to become higher, without overflowing its banks until the end of July; but from the beginning of August until the end of September the whole land is generally under water. From the middle of August until the end of October, the valley may be said to resemble a sea. (Amos viii. 8, ix. 5.) The rich earth and vegetable remains which are thus spread over the surface of the ground, when the inundation ceases, added to the refreshing moisture which continues, fertilize the soil in a manner which no artificial means could imitate. By canals and trenches and other means, the whole adjacent regions receive the benefit of these floods. The water was in certain cases directed in some unknown way by the foot of the husbandman. (Deut. xi. 10.) The history of Egypt abounds with records of distress and famine, caused by the failure of this inundation; and the prophets denounced this as a punishment upon that wicked nation. (Isa. xix. 56, Ezek. xxx. 12.)

The climate and fertility of Egypt demand some consideration. In a country so extended, variety of temperature must be expected. In Upper Egypt the heat is often as great as it is under the equator. In Lower Egypt the climate is more temperate. Throughout the year the nightly dew is so heavy, as to resemble gentle rain. In summer many diseases prevail; and of old there were some of a dreadful nature, peculiar to this land. (Deut. xxviii. 27.) The fertility of Egypt was celebrated among ancient nations, and at the present day, there is no country more amply supplied with grain, fruits, and garden-plants. In Lower Egypt are oranges, lemons, figs, dates, almonds, and plantains in great plenty. Flax continues to be cultivated. (Ex. ix. 31.) Egyptian cotton is well known in the commercial world. Maize or Indian corn, melons of various sorts, and grapes are also abundant.

GEOGRAPHICAL DIVISIONS.

At a very early period Egypt was divided, either into two, or three parts; viz. into *Upper* and *Lower Egypt*, or *Upper Egypt*, (Thebais,) and *Middle Egypt*, (Heptanomis, Heptapolis,) and *Lower Egypt*, including the Delta and adjoining provinces. We shall speak of three divisions, beginning at the north,

I. LOWER EGYPT.

(I.) THE EASTERN PART OF LOWER EGYPT, AS FAR AS THE DELTA.

1. *The desert of Shur*. This barren and sandy tract lay upon the south-west of Palestine, between the Mediterranean and the Red sea, as far as Pelusium, and is called by the Arabs *El-Djefar*. To this region Hagar attempted to fly. (Gen. xvi. 7.) *Etham*, (Num. xxxiii. 8,) was probably the southern part of this desert. It is frequently noticed in the Bible. (Gen. xx. 1, xxv. 18, 1 Sam. xv. 7, xxvii. 8.)

2. *Sin* is called *the strength of Egypt*, Ezek. xxx. 15, 16. This place was the *Pelusium* of the Greeks, and the *Farama* of the moderns. It was the bulwark of Egypt upon the east. Its ruins were discovered by the French, when they invaded Egypt under Napoleon.

3. *Goshen* was the district which Joseph allotted to his father and his brethren; (Gen. xlv. 10, xlvi. 28, 29, 34, xlvii. 1, 4, 27, 1. 8;) and was situated, as nearly as we can learn, north of Pelusium, south-west of the desert of Shur, and on the east of the most easterly branch of the Nile. It was a district of the land of *Rameses*, (Gen. xlvii. 11,) which was in the north-eastern part of Egypt. Although this was beyond the reach of the Nile, yet it was for the purposes of shepherds, who wandered with their flocks, *the best of the land*. (Gen. xlvii. 6, 11.)

4. *Raamses* and *Pithom*, were the *treasure-cities*, (Ex. i. 11,) built by the Israelites during their slavery. Of these there are no remains, and no credible history.

5. *Phibeseth* is named by the prophet Ezekiel, (xxx. 17,) among the cities which should be destroyed by Babylon. It is the same with the *Bubastis* of the Greeks, one of the most celebrated of African cities. The French travellers have described its ruins as vast and splendid.

6. *On*. This name signified in the language of Egypt Light, and the Sun, and it was called by the Greeks *Heli-*

opolis, City of the Sun, and by the Hebrews *Beth-Shemesh*, a word of the same meaning. It was east of the Nile, about five miles from the modern Cairo. (Jer. xliii. 13.) The father-in-law of Joseph, was a priest of On, (Gen. xli. 45,) that is, doubtless, a priest of the Sun. The city is now destroyed, according to the prophecy above-cited, yet some of its obelisks and columns are preserved at Rome.

(II.) THE DELTA.

1. *Tahaphanes* or *Tehaphnehes*, (Jer. ii. 16, xliii. 7—9, xliv. 1, xlvi. 14, Ezek. xxx. 18,) called also *Tahpanhes*, is the city which the Greeks knew by the name of *Daphne*. Its situation was near Sin or Pelusium. To this place the Jews resorted after the destruction of Jerusalem by the Chaldeans, taking with them the prophet Jeremiah. (Jer. xliii. 7—9, xliv. 1.) Here the king of Egypt had a palace; (ver. 9;) and the place seems to have been distinguished. (Ezek. xxx. 18.)

2. *Zoan*. One of the oldest cities in the world, (Num. xiii. 22,) having been built only seven years later than Hebron. The name in Greek was *Tanis*, and it stood upon the eastern side of the *Tanitic* arm of the Nile. It was long the residence of a line of kings. (Isa. xix. 11—13. xxx. 4.) Indeed it seems to have been the place where Moses wrought miracles in the presence of Pharaoh. (Ps. lxxviii. 12, 43.) The ruins of Zoan, are called *San* by the Arabs. Many columns and obelisks, covered with hieroglyphics are still visible.

(III.) LOWER EGYPT WEST OF THE DELTA.

THE western arm of the Nile was called *Lybia* and separated the country of the same name from Egypt. Of its numerous cities, the ruins of which may still be seen, the only one mentioned in the Bible is—

Alexandria. This place is famous in profane history, but is merely named, in passing, by the evangelist Luke. Among the opposers of the martyr Stephen, (Acts vi. 9,) some were Alexandrians. Apollos, was a Jew of Alexandria, (xviii. 24,) and it was in a ship of Alexandria (xxvii. 6,) that the apostle Paul sailed from Asia Minor to Italy.

This city was founded by Alexander the Great, about 333 years before the birth of Christ, upon a small strip of land, between the sea of Mareotis and the Mediterranean. It was long the regal capital of the Ptolemies, and was celebrated as well for its learning as its commerce. Further details would serve no useful purpose in the interpretation of the Scriptures. It is 125 miles north-west of Cairo, and "is reckoned to have about 14,000 or 15,000 inhabitants."*

II. MIDDLE EGYPT, (*now* WOSTANI.)

1. *Memphis*, called also *Noph*, (Ezek. xxx. 13, 16,) stood about 15 miles above the site of Old Cairo, upon the Nile. It was built in the early ages of Egypt, and was the metropolis of Middle Egypt. According to ancient historians it was 150 furlongs in circumference, yet fell beneath the judgments of the Almighty, (Isa. xix. 13, Jer. ii. 16,) and is now a pile of ruins. Lat. 30° 18' north.

2. *Hanes*. The prophet Isaiah laments in a certain place (xxx. 4,) that Jewish ambassadors had gone to *Hanes*; from which we infer that this was one of the seats of government in those days. It is supposed to be the *Great Herakleopolis* of the Greeks. This city was south of Memphis, upon an island in the Nile. A few of its remains exist at present.

III. UPPER EGYPT.

THE southern division of Egypt was called by the Hebrews *Pathros*, by the Greeks and Romans *Thebais*, and by the Arabs *Said*. In the genealogy of the nations (Gen. x. 14,) the *Pathrusim* are stated to be descendants of *Mizraim*. Isaiah and Jeremiah distinguish this from Egypt Proper; (Isa. xi. 11;) so did also the Greeks and Romans. Judgments are pronounced against it by Ezekiel, (xxx. 14.) In the Scriptures, two places of Upper Egypt are mentioned: viz.

1. *No*, or *Amon-no*, is supposed to be the celebrated city of *Thebes*. The Egyptians considered this as the oldest

city upon earth. It was originally built upon the eastern bank of the Nile, but in later times extended itself on the western. To this the prophet Nahum makes a striking allusion, (ch. iii. 8.) It was likewise probably begirt with many canals. Thebes was the capital of Upper Egypt, and was styled the city of a hundred gates. For a minute account of its ruins, see the journal of the Rev. Mr. Jowett, Feb. 1819.

2. *Syene* has already been named as the southern boundary of Egypt. (Ezek. xxix. 10, xxx. 6.) It was built upon a peninsula of the Nile, about the spot where the modern *Aswan* stands. (See p. 62.)

The history of Egypt is so intimately connected with that of the Hebrews, that a few words upon this subject will not be misplaced. After being founded, as has been already stated, by Mizraim, Egypt was governed by its own princes for about a hundred years, when it was conquered by the *Shepherds*, or Cushites, from Arabia or Chaldaea, and who, after remaining in power about 260 years, were driven out by Amosis. The Pharaoh whose name occurs in the history of Abraham was probably one of these Shepherd kings. Joseph was brought as a slave into Egypt only a few years after the expulsion of this race. The kings of Egypt were all known by the name of Pharaoh, but we are not able to give the additional name of the monarch who was destroyed in the Red sea. His successor is thought to have been the famous Sesostris. Solomon married the daughter of one of the Pharaohs. During the reign of Rehoboam, Palestine was invaded by Shishak, king of Egypt, who took Jerusalem and despoiled the temple. (2 Chron. xii.) In the time of Hezekiah, Sebachon, or So, king of Ethiopia, extended his dominion over Egypt, and afterwards became an ally of Hoshea, king of Israel. (2 Kings xvii. 4.) Sennacherib invaded Egypt during the reign of Sevechus, the son of So. Psammetichus was the next king, after an inter-regnum of a few years, and was succeeded by Nechus, or Pharaoh-Necho, who invaded Assyria, took captive to Egypt Jehoahaz king of Judah, and laid a tribute upon the Jews. (2 Kings xxiii. 2 Chron. xxxv.) Not many years after Egypt was subdued by Ne-

buchadnezzar; and "the king of Egypt came not any more out of his own land." (2 Kings xxiv. 7.) About 536 years before Christ, Cyrus, having taken Babylon, conducted his army into Egypt, but the total overthrow of its power and independence was accomplished by his son Cambyzes, 525 years before Christ, according to the numerous prophecies against this wicked kingdom. (Jer. xliv. 30, xlv. 25, 26, Ezek. xxix. xxx. 13—15, Isa. xix.) Egypt was now a Persian province, but was with great difficulty kept in subjection. Alexander the Great (332 B. C.) became the ruler of Egypt, being received rather as a deliverer, than a conqueror. After Alexander's death the kings of Egypt were the celebrated Ptolemies, who reigned in succession until about thirty years before the nativity of Christ, at which time Egypt became a Roman province.

The *Pyramids* of Egypt are not mentioned in the Bible, which could scarcely be the case if, as some imagine, they were erected by the children of Israel.

The *language* of ancient Egypt was essentially different from all those spoken in Asia, as is evident from the remains of it in the Coptic. The latter has been a dead language since the eighth century, and the Copts of modern Egypt speak the Arabic. There are, however, some Coptic works in existence; and among the rest, translations of the Bible.



ETHIOPIA.

THE Ethiopians of Arabia have been already mentioned; we come now to speak of *Ethiopia Proper*, a country south of Egypt, extending further southward to unknown limits. It joined Egypt somewhere about the smaller cataract of the Nile, and was bounded on the east by the Red sea and Indian ocean, and on the west by Lybia and regions unknown. It may be said to have embraced what are now called Nubia and Abyssinia. It was a mountainous and well-watered country; hence we read of *the rivers of Ethiopia*. (Zephan. iii. 10, Isa. xviii. 2.) The river Astaboras, or Atabara was thought by Bruce one of the most beautiful rivers of the earth. The banks of the Nile abound with

the *papyrus* or reed of which paper was first made; these are the *bulrushes* mentioned, Isa. xviii. 2, and are still in use for the purpose of making boats or rafts.

The northern part of Ethiopia or Nubia is a sort of island formed by the Nile and the rivers Astabus and Astaboras. This was called by the Hebrews *Seba*, (Isa. xliii. 3,) and by the Romans *Meroe*. The eldest son of Cush, (Gen. x. 7,) was Seba, which name was given to this land, a rich and commercial country. (Ps. lxxii. 10.) The inhabitants are said by Isaiah (xlv. 14,) to be *men of stature*; and this agrees exactly with the words of the oldest Greek historian—"they are said to be the tallest of men."*

Chub was the name of a nation, noticed by the prophet Ezekiel, (xxx. 5,) among other African tribes. They are generally said to have dwelt in Nubia.

The *Sukkims*, (2 Chron. xii. 3,) who accompanied Shishak in his invasion of Judea, were probably a tribe of Ethiopians, from the western coast of the Red sea.

The Ethiopian queen, *Candace*, whose treasurer (Acts viii. 27,) was baptized by Philip, was a princess of Meroë, where women held the sovereign power. "The spies of Nero," says a Roman historian, "brought intelligence that a female reigned in Meroë, whose name was *Candace*, which name has been common to their queens for many years."†

The Ethiopic language is a dialect of the Arabic.

Of the history of Ethiopia, as distinct from that of Egypt, very little is known, and nothing which has any important connexion with the people of Israel.



NORTH AFRICA.

It is not unreasonable to suppose that some of the descendants of Mizraim mentioned in the genealogical list, (Gen. x. 13, 14,) were the origin of those nations who dwelt in northern Africa, west of Egypt. This opinion is rendered more probable by the remarkable co-incidence of names.

* Herodotus, B. iii. ch. 20.

† Pliny, Nat. Hist. B. v. ch. 29.

1. The *Lehabim*, whom we take to be the same with the *Lubim*. (Nah. iii. 9, 2 Chron. xii. 3, xvi. 8, Dan. xi. 43.) From the very name we are led at once to think of the *Lybians*, especially as they are constantly named in connexion with the Egyptians. The Greeks and Romans called all the coast *Lybia*, which lay between Egypt and Carthage.

2. The *Ludim* or *Lydians*, are spoken of by Isaiah, (lxvi. 19,) as good archers; and by Jeremiah and Ezekiel as allies of Tyre and Egypt (Jer. xlvi. 9, Ezek. xxvii. 10, xxx. 5.) They must be distinguished from the Lydians of Asia, who descended from Shem. (See p. 32.) All attempts to fix the exact place of their dwelling are fruitless.

3. The *Casluhim* are almost universally granted to be the *Colchians*, who emigrated from Africa to the coast of the Black sea.

4. *Put* or *Phut* was the third son of Ham. (Gen. x. 6.) Cush and Phut are almost always connected, and although called Lybians in our translation, the Hebrew names are distinct. (Jer. xlvi. 9, Ezek. xxx. 5, xxxviii. 5, Nah. iii. 9.) By this name were called the people since known as Mauritians or *Moors*. They were hireling soldiers of the Egyptians and Tyrians, (Jer. xlvi. 9, Ezek. xxvii. 10, xxxviii. 5,) and proved themselves to be genuine warriors in many engagements with the Romans and Carthaginians.

5. *Pul* (Isa. lxvi. 19,) is considered to be the island *Philaæ*, in the Nile, between Egypt and Ethiopia.

6. *Cyrene* is the name of a country, as well as of its chief city. It was called likewise *Cyrenaica* and *Pentapolis*, and the capital was situated in a fertile region about 500 miles west of Alexandria. Great numbers of Jews resided here. A certain Simon, a Jew of Cyrene, was the person who bore our Saviour's cross to the place of his death. (Matt. xxvii. 32, Mark xv. 21, Luke xxiii. 26.) Some of the Cyrenians are mentioned, (Acts xi. 20,) among the earliest Christians. Lucius of Cyrene (xiii. 1,) appears as a preacher at Antioch. This country now belongs to *Tripoli*.

COUNTRIES WEST OF PALESTINE.

WE read in the Bible of *the islands of the sea*, and *the isles that are in the sea*. (Isa. xi. 11, xxiv. 15, Ezek. xxvi. 18.) By these terms we are to understand, not islands only, but all places which were reached by sea, (Ezek. xxvii. 3, Esth. x. 1, Isa. xx. 6,) and especially the regions west of Palestine, whether islands or not. These countries they called, in a general way, *The West*; for thus the word *Sea* in the verses cited above may be understood; as it is known that the Hebrews had the same word for the sea and the west, on account of their position with respect to the Mediterranean.

I. ISLANDS OF THE EGEAN SEA.

1. *Samothracia*, (now *Samandrachi*,) is a small island of the Archipelago, near the coast of Romania, and north of the isle of Imbro. It is 17 miles in circumference. The apostle Paul passed it on his way from Troas to Macedonia. (Acts xvi. 11.) It is now chiefly inhabited by fishermen.

2. *Lesbos*, now *Mitylene*; from its ancient capital of that name which was visited by the apostle Paul on his way from Ephesus to Macedonia. (Acts xx. 14.) Some remains of the old city are found near *Castro* the principal place. Population: from 2,000 to 3,000 Greeks, 4,000 Turks and some Jews.

3. *Chios*, now called *Scio*, is also mentioned in the apostle's voyage, (Acts xx. 15.) It is a mountainous island about 32 miles long, and 15 broad, situated north-west of Samos. The chief production of the island is the mastich. Scio was a few years ago supposed to contain 110,000 inhabitants, but in 1822 the Turks massacred, or led into slavery at least 30,000 persons.

4. *Samos*, the native place of Pythagoras, is on the coast of Natolia, 32 miles long and 22 broad. The inhabitants, who are mostly Greeks, amount to 12,000. It was visited by the apostle Paul. (Acts xx. 15.)

5. *Patmos* (now *Patimo* or *Patmosa*,) is a small island between Samos and Naxos, 20 miles in circumference. The Romans used this barren spot as a place of exile for convicts; and here the apostle John was sent, on account of his testimony to the truth; and here he wrote the Apocalypse, or Revelation, (ch. i. 9.) A cavern is still shown to travellers, which is said to have been the retreat of the apostle.

6. *Coos* or *Cos*, (now *Stanchio*,) lies 12 miles north-east of Stampalio, and 40 north-west of Rhodes; is 23 miles long and ten broad. This was the native place of Hippocrates the Physician, and Apelles the Painter. The apostle Paul came to Coos on his way from Asia Minor to Jerusalem. (Acts xxi. 1.)

8. *Rhodes* is 40 miles long, and 15 broad, and is situated at the south-western point of Asia Minor, at the entrance of the Gulf of Macri. It is supposed to have derived its name from the Rhodanim or Dodanim, (Gen. x. 4,) descendants of Japheth. The apostle Paul touched at this island, (Acts xxi. 1,) on his way from Miletus to Jerusalem. The Greek population of Rhodes is about 18,000. The number of Jews is about 1000.

9. *Cyprus* is a large island of the Mediterranean, about 200 miles in length, and 60 at its greatest breadth. This is by many scholars supposed to be the *Chittim* or *Kittim* of the Bible. (Dan. xi. 30.) It was probably first peopled by these descendants of Javan, (Gen. x. 4,) but we cannot with propriety restrict this word to a single island. “*The land of Chittim, and the isles of Chittim* denote, in general, the maritime countries and islands of the Mediterranean, Greece, Italy, Crete, Cyprus, Corsica, &c. Thus Balaam foretold, (Num. xxiv. 24,) that ‘ships should come from the coast of Chittim, and should afflict Asshur, (the Assyrians,) and afflict Eber;’ (the Hebrews;) representing the Grecian and Roman invasions.”*

Cyprus is a rich and fertile island, long celebrated for its wines. In the Acts of the Apostles, (iv. 36,) we read of a certain Josias, a native of Cyprus, who devoted all his property to the cause of Christ, and was afterwards known by

* Horne's Introduction, Vol. iii. p. 524.—Littell's edit.

the name of Barnabas. The persecuted Christians, (xi. 19,) resorted to this island, and Paul and Barnabas landed here, after sailing from Seleucia. (Acts xiii. 4.)

Salamis, on the eastern coast, was the principal city. No remains of this are now visible.

Paphos, a city on the south-western coast, also visited by these early missionaries, (xiii. 6,) is now called *Pafo* or *Baffa*.

Cyprus has been, since the commencement of the Greek revolution, the scene of innumerable barbarities; 25,000 Greeks were massacred in Paphos and adjacent towns. Seventy-four villages, containing 18,000 Christians have been destroyed by the Turks.

10. *Crete* or *Candia* is a large island to the south of the Archipelago, 200 miles in length and 50 in breadth, and 500 miles south-west of Constantinople. The climate is delightful; the sky always unclouded and serene; the winds mild, and refreshing breezes. This is by some supposed to be the *Caphtor* of the Hebrews. (Gen. x. 14.) In the Acts of the Apostles *Salmon* is mentioned, (xxvii. 7,) as a place touched at by the apostle Paul, and is the eastern cape of the island. *The Fair Havens* and city of *Lasea*, (ver. 8,) were on the south-western coast. The haven of *Phenice* was on the western part of this coast. The wind *Euroclydon* (ver. 14,) or *eastern tempest* is the wind called by seamen the *Levanter*.

The little island called *Clauda*, (now *Gozzo*,) lies south of the western end of Crete. This was the residence of *Titus*, who was left by the apostle Paul, (Tit. i. 5,) to "set in order the things that were wanting, and ordain elders in every city." The Cretans were famous among the Greeks for deceit, falsehood, and low cunning; in confirmation of which the apostle cites Epimenides, one of their own poets. (Tit. i. 12, 13.)

II. GREECE.

It would be inconsistent with the design of this work, to go far into the description of Greece and Rome. These countries, while they are celebrated in profane history have but a secondary place in the geography of the Bible. The Greece of the Old Testament is not exactly the same with

the Greece of the New : by the former was meant Macedonia, Epirus, Greece Proper, and the Morea ; by the latter, the last two alone.

Greece or *Grecia* was known by the name of *Javan* among the Hebrews. In our English Bible, the latter word is sometimes used, (Isa. lxvi. 19, Ezek. xxvii. 13,) and sometimes the modern name *Greece*. (Zech. ix. 13, Dan. viii. 21, Joel iii. 6.) *Javan* was (Gen. x. 2,) the fourth son of *Japheth*. The following places of Greece are named in the Scriptures :—

1. *Macedonia*, which was included under the name *Kit-tim*, (see p. 72,) was at the time when it was visited by Paul, a Roman province, bounded on the north by *Dardania* and *Moesia* ; east by *Thrace* ; west by *Illyria* ; and south by *Thessaly* and *Epirus*.

Christianity was planted in this province by the apostle Paul himself, and several of its cities are mentioned in the *Acts* and *Epistles*.

Nicopolis, (now *Nikopi*,) was upon the river *Nessus*, (now *Karasu*,) which divided Macedonia from *Thrace*. From this place the epistle to *Titus* (iii. 12,) was written.

Philippi was a city of Macedonia *Prima*, or the first part of Macedonia, for so Mr. Horne understands the words which are translated (Acts xvi. 12,) *the chief city of that part of Macedonia*. It received its name from Philip king of Macedon, and stood near the Egean sea on the river *Strymon*. Julius Cæsar planted a colony here, which was afterwards enlarged by Augustus, so that the *Philippians* were Roman citizens. (Acts xvi. 12.) The apostle Paul founded a church here, to which he also wrote an epistle. (Acts xvi. 1 Thess. ii. 2, Philip. i. 1.) The place is now occupied by a hamlet called *Filiba*.

Neapolis was on the coast of the Egean, near the bay of *Strymon*, opposite to the isle of *Thasus*, and between *Abdera* and *Philippi*. (Acts xvi. 11.)

Amphipolis was a city at the mouth of the river *Strymon*, and was at one time the capital of eastern Macedonia. Paul and Silas, (Acts xvii. 1,) in going to *Thessalonica*, passed through *Amphipolis*, as well as—

Apollonia, which was situated upon a jutting cape between *Thessalonica* and *Philippi*.

Thessalonica was, at a more early period, called *Therma*.

Under the Romans it was the capital of one of the four divisions, and the residence of the Prætor. In the days of the apostle many Jews dwelt there, (Acts xvii. 1,) some of whom, together with a number of Gentiles were converted to Christianity. (Acts xvii. 1—10, 1 Thess. i. 5, ii. 1.) This was the native place of Aristarchus and Secundus, (Acts xx. 4, xxvii. 2,) who were companions of Paul in his travels.

Salonichi, as it is now called, is the great mart for all the neighbouring countries, and after Constantinople the chief commercial city of European Turkey, and the residence of a Greek archbishop.

Berea, (now *Veria* or *Kara-Veria*,) is near the celebrated Mount Pindus, south-west of Thessalonica. Here an uproar was caused by the Jews, (Acts xvii. 10—15,) and here Sopater, the companion of Paul, (Acts xx. 4,) was born.

2. *Illyricum*. The apostle Paul says in his epistle to the Romans, (xv. 19,) that he had fully preached the gospel of Christ, as far as Illyricum. This name was applied to a country lying north-west of Macedonia, and answering nearly to the modern *Dalmatia*. The southern part of Illyricum was the Dalmatia to which Titus once went. (2 Tim. iv. 10.)

3. *Athens*. To this most celebrated city of ancient Greece, the apostle Paul came, after leaving Berea. (Acts xvii. 10—15.) For an account of its power, its laws, its literature, its arts, and its base superstition, the reader is referred to the various histories of Greece. It is only as a place honoured by the preaching of Paul, that it now demands our notice. Athens is situated on the Gulf of Engia, (ancient Saronic Gulf,) 100 miles north-east of Lacedemon, and 320 south by west of Constantinople. Long. $23^{\circ} 57'$ east of Greenwich. Lat. $38^{\circ} 5'$ north. The *Areopagus* or Hill of Mars, on which the apostle preached, (Acts xvii. 19,) was a steep and rocky height in the centre of Athens, where a celebrated court was held, the judges of which were called Areopagites; Dionysius (ver. 34,) was one of these. Athens was the capital of Attica.

4. *Achaia*, (Acts xviii. 12, Rom. xvi. 5, 2 Cor. xi. 10, 1 Thess. i. 7, 8,) in its most limited sense, is taken for the

region between Arcadia and the Gulf of Corinth; in a more extended sense for what is now called *Livadia*, between Thessaly and the Morea; and sometimes for Greece in general.

Corinth was the chief city (2 Cor. i. 1,) of Achaia Proper, upon an isthmus between the Egean and Ionian seas, (or between the bays of Lepanto and Egina,) and was remarkable for its splendour, wealth, and voluptuousness. In the neighbourhood of Corinth the Isthmian games were celebrated, to which the apostle often alludes. Paul resided here eighteen months, (Acts xviii. 1—17,) and founded a church, to which he afterwards wrote two epistles.

5. *Elishah*, is supposed to be a name given to some part of Greece, perhaps the Peloponnesus or Morea, or that part of it called *Elis*. It was among the *isles* or maritime countries (see p. 71,) with which the Tyrians traded. (Gen. x. 4, Ezek. xxvii. 7.)

III. ITALY.

IN the history of the apostle Paul's journeyings, we find notices of *Italy*, (Acts xvii. 2, xxvii. 1, 6,) and in his epistle to the Hebrews, the saints of Italy are said to send their salutations to the converted Israelites, ch. xiii. 24. Although the earlier Hebrews knew little of this country, yet in later times they acquired a melancholy acquaintance with the Roman power; for 63 years before Christ Judea was invaded by Pompey, and became a Roman province. After this time many Jews resided in Italy, from which they were often banished upon slight grounds. (Acts xviii. 2.) The apostle Paul is supposed to have gone to Rome about A. D. 63, and to have remained there two years. (Acts xxviii. 30, 31.) He twice defended himself and the gospel before the Emperor Nero, (2 Tim. iv. 16, and postscript,) and, according to ancient tradition, was beheaded at Aquæ Salvæ, three miles from Rome, on the 29th of June A. D. 66.

Rome was the metropolis of the world in the days of the apostles. The history of this city is too well known to demand any account in this place, and minute description would tend little to illustrate the Scriptures. It is upon the

river Tiber, in lat. $41^{\circ} 54'$ N. and long. $12^{\circ} 29'$ E. of Greenwich.

Appii-Forum and the *Three Taverns*, were places near the city of Rome, through which the apostle Paul passed. (Acts xxviii. 15.)

Puteoli, (now *Pozzuolo*), was a city of Campania, about eight miles from Naples, in a province now called *Terra di Lavoro*. In this city Paul remained a week, on his journey as a prisoner to Rome. (Acts xxviii. 13.)

Rhegium, (now *Reggio*), was a city and port of Italy, at its south-western point, in Calabria, just opposite *Messina* in Sicily. Here the apostle remained one day. (Acts xxviii. 13.) In the year 1782 this town was destroyed by an earthquake.

Syracuse. The celebrated capital of the island of Sicily, on the eastern coast, was one of the most commercial and wealthy cities of antiquity. The apostle Paul spent two days here. (Acts xxviii. 12.)

Melita, now called *Malta*, is an island between Sicily and Africa, about 60 miles south of Sicily, and 200 east of Tunis. It is memorable, as being the place where Paul suffered shipwreck, (Acts xxviii. 1—11,) and is an important station for missionaries. The printing of the American missions in the Mediterranean is conducted at Malta.

IV. SPAIN

THE apostle Paul was at one time desirous to preach the gospel in *Spain*, (Rom. xv. 24,) but we are not informed that he ever visited that country.

It cannot be affirmed with any degree of certainty, that Spain is mentioned in the Old Testament. The *Tarshish* or *Tharsish* of the Scriptures is by many thought to be *Tartessus* in Spain, in the modern province of Andalusia. *Tarshish* was one of the earliest and most important colonies of the Tyrians, (Isa. xxiii. 1, 6, 10,) and is mentioned with the other western nations in Genesis, (x. 4.) It is evident that Jonah (i. 8, iv. 2,) intended to visit some port of the Mediterranean, and *Tartessus* was probably the place. Wherever it may have been situated, it was a place of extensive commerce. (Ezek. xxvii. 22, 25, xxxviii. 13.)

Tarshish may also have been the name of a country near to *Ophir*, as the ships of Solomon were built at *Ezion-geber*.

(2 Chron. xx. 36.) On all these points, however, there is no certainty attained, after all the labours of antiquarians. (See Ophir, p. 60, 61.)



INDIA.

INDIA is twice mentioned in the Bible, and both times in speaking of the extensive realm of Ahasuerus. (Esther i. 1, viii. 9.) During the long captivity of the children of Israel, they probably became acquainted with India, and in an early age they made use of some of the productions of Eastern Asia, as, for example, cinnamon. (Ex. xxx. 23.) The student of the Bible would, however, derive no aid from any description of this distant region.



PALESTINE.

THE country inhabited, for more than fifteen hundred years, by the posterity of Jacob, is mentioned in Scripture, and in history, under a variety of names.

I. The oldest of these is, the *Land of Canaan*; so called from Canaan, the son of Ham, by whom it was peopled after the flood, and whose descendants were dwelling in it when it was invaded by the Israelites, under Joshua. (Gen. x. 19, Ex. vi. 4, Lev. xxv. 38, Ps. cv. 110.) This name however, properly denoted only the region lying between the Mediterranean and the Jordan. (Gen. xiii. 9, Ex. xvi. 35, Num. xxxiii. 51, Josh. v. 10—12.) Besides the territory of the Israelites, it included Phenicia on the north, and Philistia on the south. (Zeph. ii. 5.)

II. After the conquest of the country by the descendants of Jacob, who was also called Israel, (Gen. xxxii. 28,) it received the name of the *Land of Israel*. (1 Sam. xiii. 19, 2 Kings vi. 23, xiv. 25, Ezek. vii. 2, Matt. ii. 22, 1 Chron. xiii. 2.) This name comprehended, of course, all their territories on both sides of the Jordan.

III. By the prophet Zechariah, (ii. 12,) it is called the *Holy Land*, as being the residence of God's peculiar people; the place where his sanctuary was established, and his presence visibly manifested. This name has now become still more applicable to the country, since it was the birth-place of the Saviour, and the scene of his sufferings.

IV. In the epistle to the Hebrews, (xi. 9,) it is called the *Land of Promise*, because so often promised with an oath to Abraham and his posterity. (Gen. xii. 7, xiii. 14, xvii. 8, xxiv. 7, xxvi. 3, 4, Ex. xxxiii. 1, Num. xiv. 16, 30, xxxii. 11.)

V. After the return of the children of Israel from captivity in Babylon, the tribe of Judah was so decidedly pre-eminent among the twelve, that the name, *Land of Judah*, or *Judea*, was by degrees extended to the whole territory of the Israelites on both sides of the Jordan. For the same reason, and about the same time, the children of Israel began to be called *Jews*, (in Latin, *Judæi*.) (2 Chron. ix. 11, xvii. 2, Hag. ii. 14.)

VI. In Genesis, xl. 15, it is called the *Land of the Hebrews*, another name for the Israelites, derived from *Eber*, an ancestor of Abraham. This name is also used by Josephus, and some heathen writers.

VII. *Palestine* was originally nothing more than the Greek name for the Land of the Philistines, a tract of country situated on the sea-coast, south-west of the Land of Israel. (See p. 162.) Usage, however, has extended it to the whole region bounded by the Jordan and the Mediterranean, Arabia, and Mount Lebanon. It is the term most commonly employed at present.

BOUNDARIES AND EXTENT

It is difficult to fix precisely the boundaries of the country inhabited by the Israelites; as its extent varied at different periods of the Jewish history, and as its limits are expressed in Scripture by reference to places the exact situation of which is now uncertain.

In general terms, however, it may be described as lying

between the mountains of Lebanon on the north, the Mediterranean on the west, and the deserts of Arabia on the south. Beyond the Jordan, it stretched eastward without any well-defined limit, into the region which lies between that river and the Euphrates.

It was situated, therefore, between 31° and $33^{\circ} 30'$ north latitude, and between $34^{\circ} 30'$ and 37° east longitude from Greenwich.

The exact dimensions are of course uncertain. The whole length of the land is commonly denoted in the Bible by the phrase "from *Dan* to *Beer-sheba*," which places are supposed to have been distant from each other about 150 miles. The greatest breadth from east to west, though very doubtful, was probably not more than 80 miles.

FACE OF THE COUNTRY.

PALESTINE is agreeably diversified with hill and dale. The Scriptures repeatedly make mention of it as a hilly country. (Ex. xv. 17, Deut. xi. 11, 1 Kings xx. 23, Ezek. xxxiv. 13.) Two parallel chains of mountains run from north to south, one on each side of the Jordan, originating in the mountains of Lebanon, which divide Palestine from Syria, and terminating in the mountains of Horeb and Sinai, in Arabia Petræa. From these, branch off a number of minor ridges, intersecting the whole country, and interrupted, here and there, by plains and spacious valleys. The whole region between Jaffa and Rama consists of a succession of gentle elevations and delightful fields and valleys.

In Judea, there are mountains of moderate height, uneven and irregular in shape. About and beyond Jericho, the hills are bare and barren, the valleys uncultivated, full of stones, and destitute of verdure.

In the north, the mountains, though inferior in height, have a more inviting aspect; being covered with vegetation. The valleys, which they overlook, are fruitful, and are planted thick with orchards.

The interior of the land is one great valley, watered by the only considerable river in the country, the *Jordan*, which flows from north to south, and empties itself into a large salt lake.

In the western part of the hill country, the plains and

valleys are numerous, and some of them extensive, but far less productive than those upon the river.

The sea-coast, to which the name *Palestine* more properly belongs, is almost entirely level, and not only without rivers, but even destitute of brooks, except such temporary rivulets as are produced by the melting of the snow in winter. Notwithstanding, the soil is black and rich, and when the rains are regular, produces plentiful crops of grain and pulse.

MOUNTAINS.

I. THE mountains of *Lebanon*, which form the northern boundary of Palestine, dividing it from Syria, are considered as belonging to both countries.* A branch of this range running to the south-west from *Anti-Libanus*, is probably the Mount *Naphtali*, upon which *Kedesh* one of the cities of refuge, was situated. (Josh. xx. 7.) It is now called Mount *Seffad*.

II. Mount *Carmel*, which still retains its ancient name, is situated on a promontory, upon the south side of the bay of St. Jean d'Acre. It consists of several hills rising in separate peaks; that furthest north being the highest. The soil of this mountain is very rich, producing fruits and flowers in abundance. From this circumstance it obtained its name, which signifies a *fruitful field*. It is also exceedingly well watered by innumerable rivulets. We often find allusions to its fertility and beauty in the Scriptures. (See Isa. xxxiii. 9, xxxv. 2, Sol. Song vii. 5, Jer. l. 19, Amos i. 2.)

Mount *Carmel* abounds in spacious caverns, some of which were formerly inhabited by monks, whose cells are still visible. On this mountain the prophets Elijah and Elisha, for the most part dwelt, and the Mohammedans still regard one of the caves with particular reverence, as having been the residence of Elijah. An order of monks in the Roman Catholic church are called *Carmelites*, because they erected their first convent on the summit of this mountain.

III. To the south-east of *Carmel*, stands mount *Tabor*,

* For some account of Lebanon, see Syria, p. 37.

a lime-stone mountain, in the form of a sugar loaf, covered to the very top with forests of oaks and other trees. It overtops all the neighbouring hills, to which the prophet alludes. (Jer. xlv. 18.) On the south and west of Tabor lies the plain of *Jezreel* or *Esdreton*, beyond which on the south are the mountains of *Nablus*. On the north, the hills of Nazareth come up to the very foot of Tabor. On the northern side, Mount Tabor is inaccessible. The summit of the mountain is an oval plain which can be compassed in half-an-hour. On this mountain Barak encamped with his ten thousand men, before he attacked Sisera. (Judg. iv. 6, 12, 14.) Here also, according to a very old tradition, Christ was transfigured. (Matt. xvii. 1, Mark ix. 2, Luke ix. 28.) During the summer season, Mount Tabor is covered with thick clouds, which break away at noon. A strong wind blows by day, and at night more dew falls than any where in Syria. The woody parts of the mountain abound in ounces and wild boars, and have always been a resort for hunters and fowlers. (Hos. v. 1.) From the top of Mount Tabor there is a noble prospect, reaching southward to Jerusalem, eastward to the plains of Jordan, and northward to the plains of Galilee

IV. A few miles to the north of Tabor, stands a rugged mountain, almost square, terminating in two sharp peaks. By the Arabs it is called the *Horns of Hotein*, from a village in the neighbourhood; but by the Christians, the Mount of *Beatitudes*, from a tradition that the *Sermon on the Mount* was here delivered. (Matt. v. vi. vii.)

V. To the south of Nazareth, beyond the plain of Esdreton, there is a mountain of moderate height, the south side of which is an abrupt and rugged precipice. This the tradition of the country designates as the place from which the Jews attempted to precipitate the Saviour. (Luke iv. 29.) See p. 130.

VI. On the south-east border of the plain of Esdreton, is the mountain of Gilboa, so called from the numerous springs by which it is watered, and remarkable for a bloody battle between the Israelites and the Philistines, in which king Saul was slain. (1 Sam. xxviii. 4, xxxi. 1, 2 Sam. i. 6, 21.) The soil of this mountain and its environs is rich, but uncultivated.

VII. A little further south begins Mount *Ephraim*. This name is given in the Scriptures to a continuous tract of highlands, running through the territory of the tribe of Ephraim. (Josh. xvii. 10, 15, Judg. xvii. 1, xix. 16, 18, &c. &c.) Most of the mountains in this range are covered with woods, and interspersed with fruitful valleys.

VIII. Still further south stand Mount *Ebal* and Mount *Gerizim*, separated by a valley, in which the old city of *Shechem* stood: on the south side Mount Ebal is green with luxuriant vegetation; on the north, it is steep and rugged. These two mountains are remarkable for the solemn ceremony performed upon them, by the command of Moses, at the ratification of the covenant between God and his people. (Deut. xxvii. 1-26, xxviii. 2-14, 16-57.) Moses also commanded, (Deut. xxvii. 4,) that after the conquest of the land an altar should be built, and a feast celebrated, on mount Ebal; which was performed by Joshua, (viii. 30-35.) The Samaritans, however, pretended, that it was upon mount Gerizim that these rites were performed, and accused the Jews of falsifying this passage of the pentateuch. But the charge may, with greater justice be retorted upon themselves.

After the building of the second temple at Jerusalem, the Samaritans built one for themselves upon mount Gerizim, (John iv. 20,) which is still regarded as a holy place by the Samaritans at Nablus, who look towards it, when they pray, as the Jews look towards Jerusalem, and the Mohammedans towards Mecca.

IX. The hills which encircle Nablus, (the ancient *Shechem*,) are the same upon which the sons of Jacob fed their flocks, (Gen. xxxvii. 14, 17, 25,) and are still famous for their pasture-grounds. One of these is probably the same called *Zalmon* in Judges, (ix. 48, 49,) and *Salmon* in the Psalms, (lxviii. 14.)

X. To Mount Ephraim belongs the *Hill of Gaash*, where Joshua was buried, (Josh. xxiv. 30, Judg. ii. 9,) and perhaps, also, the *brooks of Gaash*. (2 Sam. xxiii. 30, 1 Chron. xi. 32.)

XI. In 2 Chron. xiii. 4, mention is made of Mount Ze-

maraim, which is in *Mount Ephraim*; and in Joshua xviii. 22, we find a city of the same name, but situated in the southern part of Benjamin.

XII. When the continued chain of mountains, running from north to south, enters the territory of the tribe of Judah, it assumes the name of the *Mountain of Judah*, (Josh. xx. 7, &c.) and stretches to the southern extremity of Palestine, and eastward to the valley of the Jordan. In ancient times, it was called the mountain of the *Amorites*, after the Canaanitish tribe, which had possession of it. (Deut. i. 20.) The mountains of this chain grow more and more barren and precipitous, as we recede from Mount Ephraim towards Jerusalem.

XIII. Not far to the south-west of Jerusalem, is Mount *Perazim*, of which Isaiah speaks, (xxviii. 21,) in allusion, no doubt, to the slaughter of the Philistines by David, upon *Baal-Perazim*. (See 2 Sam. v. 18, 20, where the meaning of the name is given.)

XIV. The *Mount of Olives* rises on the east of Jerusalem, (Zech. xiv. 4,) in three peaks, the most northerly of which is the highest point about the city. Though it no longer produces olives in abundance, it is rich in grapes, citrons, almonds, dates, and figs. A little below the middle peak stands a chapel, on the site of a splendid church called the church of the *Ascension*, built by the Empress Helena, in the fourth century. In this chapel a stone is exhibited to pilgrims, containing the impress of a human foot, three fingers deep, and said to have been left there by the foot of Christ, at the moment of his ascension. It is expressly said, however, (Luke xxiv. 50, 52,) that he ascended from Bethany; which village lay at the foot of the mountain, on the eastern side.

The southern side of this mountain is called by the Arabs the Mount of *Solomon*, because that king here worshipped idols. (1 Kings xi. 7.) The place where his altars stood, till destroyed by Josiah, was called the *Mount of Corruption*. (2 Kings xxiii. 13.)

From this mountain there is a commanding view of the surrounding country; for which reason, under the Mosaic

law, fires were kindled on its summit to announce the beginnings of the months.

XV. The ridge of mountains, stretching to the north-east, from Jerusalem towards Jericho, is a mere succession of barren rocks. The highest and most remarkable in the range, is that called *Quarantania*, or the mountain of the *Forty Days Fast*, from a tradition that it was the place of Christ's temptation. (Matt. iv.) It is very difficult of access, and is destitute, not only of trees and grass, but even of earth; being composed, almost exclusively, of naked rock.

XVI. South of Jerusalem the mountains are, for the most part, wholly barren. As we draw near to Bethlehem, however, we begin to meet with olive-yards and vineyards. Bethlehem itself is situated on a high and pleasant hill, stretching from east to west. Further to the south-east, the mountains become still more bare and rugged, and in the immediate neighbourhood of the salt sea, they are high and exceedingly precipitous. The steepest hills and deepest valleys are in the south, were the *Bedouins*, or wandering Arabs, often take refuge from their enemies, and feed their flocks and herds; for though the mountains on the shore of the salt sea are mere naked rocks, the valleys between them afford the richest pastures. In this region is the *Carmel*, mentioned in 1 Sam. xv. 12, xxv. 5, which still retains its ancient name. The hills lying further west are still called by the Christians of the Holy Land, the *Mountains of Judah*, (Josh. xi. 21, xx. 7, xxi. 11, 2 Chron. xxvii. 4,) and have a far more inviting aspect than those just mentioned.

Some miles to the north-west is the tract called the *Wilderness of John the Baptist*, (Matt. iii. 1, Mark i. 4, Luke iii. 3,) which is now one of the most delightful spots in Judea; being, in fact, a highly cultivated garden. A grotto is here shown as the hermitage inhabited by the fore-runner of Christ.

XVII. Mount *Seir*, which stretches to the south of the mountains of Judah, is, perhaps, the most desolate and barren chain of mountains in the world. In early times it was inhabited by a race called *Horites*, that is, *dwellers in*

caves, (Gen. xlv. 6,) who were afterwards destroyed by the posterity of Esau. (Deut. ii. 12.)

XVIII. *Bashan* and *Gilead* were the names given by the ancient Hebrews to the mountainous district lying between the brooks Jarmuk and Arnon, east of Jordan. *Bashan* properly denoted the northern half of this region, and *Gilead* the southern; though the two names appear to have been sometimes used indifferently, to denote the whole. They are often found in connexion. (Josh. xvii. 1, 5, 2 Kings x. 33, Mic. vii. 14.)

Bashan is full of caves, once the residence of men, some of which are still inhabited. It is also remarkable for the great depth of its valleys, though it has no lofty mountains. In *Gilead*, the ground is higher, and rises into hills of considerable elevation, covered, for the most part, with thick forests.

There are frequent allusions in Scripture to the cattle of Bashan, (Deut. xxxii. 14, Ps. xxii. 12, Ezek. xxxix. 18, Amos iv. 1,) and of Gilead, (Jer. l. 19, Sol. Song iv. 1.) And even to this day they are famous in the east for the excellence of their pasture-grounds. There are also some allusions to the oaks of Bashan, (Isa. ii. 13, Ezek. xxvii. 6,) in which tree, the country still abounds.

Mount Gilead, properly so called, stretches from east to west, at some distance to the south of the brook Jab-bok. It was on this mountain, that Jacob and Laban set up a heap of stones, as a witness of the covenant between them, from which circumstance it derives its name of Gilead or Galeed. (Gen. xxxi. 47.) On this mountain, too, the army of Gideon was reduced from thirty-two thousand to three hundred. (Judg. vii. 3.)

XIX. The peak of mount *Attanes*, some distance to the south of mount Gilead, a brook being between them, is the highest point in this whole region. It is probably the ancient *Nebo* or *Pisgah*, from which Moses viewed the promised land, before his death. (Deut. xxxii. 49, xxxiv. 1, Num. xxvii. 12, xxxiii. 47, 48.)

CAVES.

PALESTINE, like all other mountainous countries which rest on a bed of limestone, abounds in caves. These in former times have been applied to various uses, of most of which we find examples in the Scripture. Sometimes they have been occupied as *dwelling-places*, not only for a time, in great emergencies, as in the case of Lot, (Gen. xix. 30,) but permanently. We read in Scripture of whole tribes called *Horites*, from their dwelling in caves. (Gen. xiv. 6.) And it has already been mentioned, that the Mount Bashan contains multitudes of caves, which have evidently been inhabited in former times. We know, too, that Elijah and Elisha dwelt in caves upon Mount Carmel. It is a very old tradition, that the stable in which Christ was born at Bethlehem, was a cave; and it is a fact, that, even now, caves are often used as stables in the east. Sometimes they have been resorted to as places of concealment from pursuing enemies. Of this, repeated instances occur in Scripture. (Josh. x. 16, Judg. vi. 2, 1 Sam. xiii. 6, xxii. 1, 2, xxiv. 1, 2 Sam. xxiii. 13, Ps. lvii. title.) A spacious cave near Engedi is still pointed out, as the one where David and his followers took refuge when they fled from Saul. (1 Sam. xxiv. 1, &c.) Sometimes they were used as burial-places. (Gen. xxiii. 9, 19.) In the neighbourhood of Jerusalem, there are a great number of caves, once used as sepulchres, some of which are remarkable for their architectural ornaments. Among these are the graves of the Judges of Israel, the graves of the kings of Judah, the sepulchre of Jehoshaphat, and that of Joseph of Arimathea.

PLAINS AND VALLEYS.

I. THE most remarkable plain in Palestine is that through which the Jordan flows, and which from that river is called the Plain of Jordan, (2 Chron. iv. 17,) or the region round about Jordan. (Matt. iii. 5, Luke iii. 3.) It is also called by Joshua (xi. 2, xii. 3,) the *plain south of Cinneroth*, i. e. the sea of Tiberias: and in 2 Kings xxv. 4, Ezek. xlvii. 8, simply the *plain*. Its modern name is *El Gaur*. Strictly speaking, it extended only from the sea of Tiberias to the Dead sea; but the word was sometimes used to denote the

whole extent of country watered by the Jordan, from the foot of Lebanon to the wilderness of Paran. In some parts a multitude of rivulets flowing from the hills which enclose this plain cover the adjacent soil with verdure. But for the most part the plain of Jordan is a parched and barren waste, hotter than any other region of the country, and exceedingly unwholesome. It is inhabited only by Bedouins, and by them only in the winter.

That part of the plain of Jordan which is contiguous to Jericho and the salt sea, is called in the Old Testament, the *Plains of Jericho*. (Josh. iv. 13, v. 10, 2 Kings xxv. 5.) The soil in that quarter, is fruitful and well watered, but uncultivated. The only product of importance is the balsam obtained from the Zaccum-tree, which is considered useful in the cure of wounds.

II. The valley of *Jiphthah-El* was the boundary between the possessions of Zebulon and Asher. (Josh. xix. 14, 27.)

III. The plain or valley of Jezreel, in Galilee, (Josh. xvii. 16,) stretched southward from Nazareth and Mount Tabor. In later times it was called by the Greeks *Esdrelon*. In 1 Sam. xxxi. 7, it is called simply *the Valley*. The soil is very fruitful, but uncultivated. It is remarkable for several battles, one between Gideon and the Midianites, (Judg. vi. 33,) one between Saul and the Philistines, (1 Sam. xxix. 1,) and one between Ahab and the Syrians. (1 Kings xx. 26.)

IV. *Sharon*, which in Hebrew signifies a *plain*, extends from Cæsarea to Joppa. There are frequent allusions in the Scriptures to its fertility and the richness of its pastures. (Isa. xxxiii. 9, xxxv. 2, lxv. 10, Sol. Song ii. 1, 1 Chron. v. 16, xxvii. 29.) This plain produces melons in such profusion, that it annually supplies, not only the adjacent regions, but the whole coast of Syria, the isle of Cyprus, and the city of Damietta in Egypt. The greater part of it, however, is uncultivated and overgrown with grass and flowers. In the midst of this plain there is a village still called *Sharon*, which was anciently a city. (Josh. xii. 18.) To this plain appertains the smaller plain of *Ono*, (Neh. vi 2, xi. 35.)

V. The valley of *Ai* lay to the north of a city of the same name, on the northern frontier of the tribe of Benjamin. In this valley Joshua encamped, when he besieged the city. (Josh. viii. 11.)

VI. The valleys of *Gideon* and *Ajalon* are remarkable for the victory achieved by Joshua over the five allied kings who besieged the city of Gibeon, (Josh. x.) and for the miracle performed there, when "he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou Moon, in the valley of Ajalon:" (x. 12.) To this battle Isaiah alludes, when he says "the Lord shall be wroth, as in the valley of Gibeon:" (xxviii. 21.) These valleys were situated in the tribe of Dan, north-west of Jerusalem. The city of Gibeon lay towards the west, at no great distance

VII. The valley of *Zephathah*, near the city of Maresha, in the south-western part of the territory of Judah, is remarkable for a battle between Asa and the Ethiopians. (2 Chron. xiv. 9—13.)

VIII. A few miles south-west of Jerusalem lies the valley of *Elah*, (that is, the valley of terebinth or turpentine trees,) in which David slew Goliath. (1 Sam xvii. 2, 49—51.) Through it flows the brook from which David chose the five smooth stones. (1 Sam. xvii. 40.)

IX. The valley of *Rephaim* or *the Giants*, so called from an old Canaanitish race of gigantic stature, (Gen. xv. 20,) stretched from Jerusalem to Bethlehem. It was celebrated of old for its fertility and abundant crops of grain, as appears from Isa. xvii. 5, where the overthrow of the Israelites is compared to a harvest of gleaning in the valley of *Rephaim*. In this valley, David twice defeated the Philistines. (2 Sam. v. 18—25.)

X. East of Jerusalem, between the city and the Mount of Olives, there is a narrow but deep valley, running from north to south, called the valley of *Jehoshaphat*, because that king is supposed to have been buried there. This valley is called the *valley of decision*, in Joel iii. where we are informed, that in it God will gather all nations to be judged; (iii. 2, 12, 14.) It is the belief of the Mohammed-

dans, that at the last day, Mohammed will be seated on a pillar erected in this valley.

XI. South-east of the valley of Jehoshaphat, and north of the valley of Rephaim, lay the valley of *Hinnom* or of the *son of Hinnom*. (Josh. xv. 8, xviii. 16.) In a certain part of this valley called *Tophet*, some of the kings of Judah made their children pass through the fire to Moloch. (Jer. vii. 31, Isa. xxx. 33.) Josiah put an end to this abomination, and *defiled* the place, (2 Kings xxiii. 10,) probably by depositing dead bodies there. By the later Jews, the name of this valley was employed to designate the place of future punishment, in which sense it is often used in the New Testament. (Matt. v. 22, xviii. 9, Mark ix. 43, Luke xii. 5.)

XII. Not far from Gilgal, where the children of Israel first encamped, when they entered Canaan, lay the valley of *Achor* or *Tribulation*, so called from the calamities occasioned by the theft of Achan, who was stoned here. (Josh. vii. 24—26.) This valley was a part of the northern boundary of the tribe of Judah. (Josh. xv. 7.) The prophet Hosea, in predicting the return of the Hebrews from captivity, declares that God would give them *the valley of Achor for a door Hope*; in other words, that the same spot which was a place of distress and tribulation, when Israel first entered Canaan, should be a place of joyful expectation to those who returned from exile. The name is also mentioned in another prophecy, Isa. lxv. 10.

XIII. *Hebron*, which lies a few miles south of Bethlehem, is a long valley, agreeably diversified with rocky hills, forests of oak and fir, vineyards and olive gardens. Vines are more cultivated here, than in any other part of Palestine, though little wine is made. To this region, probably belongs the valley of *Eshcol* or *cluster of grapes*, so called from the cluster which the spies brought back to Moses. (Num. xiii. 24, 25.) In the *Vale of Hebron*, Jacob was dwelling when he sent Joseph to seek his brethren. (Gen. xxxvii. 14.)

XIV. The valley of *Salt*, where Joab slew ten-thousand

Edomites, (Ps. lx. title, 2 Sam. viii. 13, 1 Chron. xviii. 12,) is a long level tract at the south-western extremity of the Dead sea, totally destitute of vegetation.

XV. Ezekiel, in predicting the destruction of Gog and Magog, says; "I will give unto Gog a place there of graves in Israel, the *valley of the passengers* on the east of the sea;" (xxxix. 11.) This is supposed to indicate a plain or valley, on the east side of the Jordan, at the southern extremity of the sea of Tiberias, where there is a ford.

XVI. The valley of *Succoth*, used by David, (Ps. lx. 6,) in opposition to *Shechem*, to denote the country east of Jordan, was situated in the tribe of Gad. (Josh. xiii. 27.) Here Jacob, on his return from Mesopotamia "built him a house and made booths for his cattle," for which reason he called it *Succoth* or the valley of *Booths*. (Gen. xxxiii. 17.)

XVII. The *valley over against Beth-Peor* in the land of Moab, where Moses repeated the law to the people, (Deut. iv. 46,) and where he himself was buried, (xxxiv. 6,) is probably somewhere in the neighbourhood of Mount Nebo or Attarus, already mentioned.

XVIII. The plains of *Moab*, where the children of Israel were so long encamped, before they entered Canaan, (Num. xxii. 1, xxxiii. 48—50, Deut. xxxiv. 1, 8,) extended from the brook *Wale* to the Arnon, beyond Jordan. The soil is sandy and unfruitful.

This tract of country, which belonged originally to the Moabites, was taken from them by the Amorites, who had possession of it, when the Israelites encamped there. It was subsequently occupied by the tribes of Reuben and Gad. (Num. xxxii. 33.) The last place in this region where the Israelites encamped before they crossed the Jordan, was *Shittim*. (Num. xxv. 1, xxxiii. 4, 9. Josh. ii. 1, iii. 1, Mic. vi. 5.) This is a different *Shittim* from that of which Joel speaks, (iii. 18,) which was probably a valley on the west of Jordan full of water after hard rains, but at other times dry. He declares, therefore, that in the happy times which he predicts, it should be no longer so; but that "a fountain should come forth of the house of the

Lord, and water the valley of *Shittim*." Similar images are employed by Ezekiel (xlvi. 1—12,) and Zechariah, (xiv. 8.) Nothing further is known respecting the situation of this valley.

DESERTS AND FORESTS.

By the word *desert* and *wilderness*, as used in Scripture, we are not always to understand mere wastes. These names are often applied to tracts of country, which, though not agriculturally cultivated, afford the richest pastures. Isaiah (xlii. 11,) speaks of "the *wilderness* and the *cities* thereof," and Joshua, (xv. 61,) enumerates six cities, *with their villages*, all situated in the wilderness of *Judah*.

I. Almost all the deserts in the Holy Land are in the southern district. The soil of the northern parts is generally fertile. The only desert in the north, of which we find any mention, is the desert of *Bethsaida*, (Luke ix. 10,) beyond the sea of Galilee. To this desert Christ retired, when he heard that Herod had beheaded John the Baptist. (Matt. xiv. 13.) In this desert, he fed the five thousand with five loaves and two fishes. (Matt. xiv. 15—21, Mark vi. 35—44, Luke ix. 12—15.) *Bethsaida*, in the neighbourhood of which this desert lay, was situated in *Gauloritis*, now called *Jolan*, an open champaign district south of Mount Hermon.

II. The wilderness of *Jericho*, between Jerusalem and Jericho, consisted of a series of deep valleys, infested, from the earliest times, by robbers. A rising ground at the entrance of this wilderness, is called, (Josh. xv. 7,) *the going up to Adummim*, which name signifies *red* or *bloody*; in allusion, perhaps, to the bloody murders, repeatedly committed there. Of this wilderness our Saviour speaks in the parable of the good Samaritan. (Luke x. 30, 35.) Not far from the rising ground already mentioned, the ruins of a caravanserai or eastern inn, may still be seen, called the *Samaritans' Inn*, and at no great distance the remains of a fort called the *Samaritans' Castle*. From this wilderness, the traveller passes over a steep declivity into the *Plain* of Jericho.

III. The wilderness of *Judah* extends along the western shore of the Dead sea. Here John the Baptist really lived and preached, and not in the district which now bears his name; but which is, in fact, a garden, not a desert. (P. 85.) The solitary shore of the Dead sea was much more suited to his character and mode of life, than such a spot; and besides we know that he baptized his converts in the waters of the Jordan, to which the wilderness of Judea was contiguous.

IV. Within the bounds of the wilderness of Judah, and, in fact, forming a part of it, is the wilderness of *En-gedi*, where David hid himself so long, to elude the pursuit of Saul. (1 Sam. xxiv. 2.) It is full of precipitous and overhanging hills.

On the southern border of this desert, in the wilderness of *Ziph*, to which David fled from *Keilah*, with six hundred men. (1 Sam. xxiii. 13, 14, 15.) This also abounds in hills and caverns, as well as in wild beasts.

South of *Ziph* lies the wilderness of *Maon*, where David took refuge, when the Ziphites had betrayed him. (1 Sam. xxiii. 19, 24, 25.) It extends to the mountains of Idumea, and is intersected by many deep ravines.

V. To the west of the deserts just described, at the southern extremity of the land of Israel, lay the wilderness of *Beer-sheba*, in which Hagar wandered when she was expelled from her master's house. (Gen. xxi. 14.)

VI. The wilderness of *Tekoa* was also, in fact, a part of the wilderness of Judah, which lay to the south-east of Jerusalem. Here Jehoshaphat, king of Judah, defeated the rebellious Ammonites and Moabites. (2 Chron. xx. 20.) Here, too, Jonathan, the Maccabee, took refuge, when Bacchides, the general of the king of Syria, sought his life. (1 Maccab. ix. 33.)

VII. The wilderness of *Gibeon*, mentioned 2 Sam. ii. 24, was, no doubt, situated in the neighbourhood of the city of Gibeon, north-west from Jerusalem.

VIII. The wilderness of *Beth-aven*, is mentioned, (Josh.

xviii. 12,) as forming a part of the northern boundary of the tribe of Benjamin.

Palestine is not now, and probably never has been, a very woody country. There are few forests mentioned in the Bible. When the Israelites first entered Canaan, the region which fell to the lot of the tribe of *Ephraim* was woodland; as appears from Josh. xvii. 15—18, where Joshua advises the Ephraimites to fell the trees, and make room for their settlements. It was not entirely cleared, however; for in this same quarter was the wood in which Jonathan found wild honey; (1 Sam. xiv. 22, 25;) and the battle between the armies of David and Absalom, “was in the wood of Ephraim.” (2 Sam. xviii. 6.)

In 1 Sam. xxii. 5, we read that David fled before Saul, and “came into the forest of *Hareth*,” in the land of Judah. Nothing more is known of the situation of this forest.

LAKES.

I. NEAR the northern boundary of the Holy Land, the river Jordan passes through a small marshy lake, called, in Josh. xi. 5, 6, *the waters of Merom*, or *high waters*, because situated higher than the other lakes of Palestine. Its water is slimy and considered unwholesome; but abounds in fish. The bed of this lake is never full, except in the spring of the year, when the snow melts upon Anti-Libanus. At other times, the greatest part of it is dry, and produces reeds and other shrubs, among which a multitude of serpents and wild swine conceal themselves. Only the eastern shore is inhabited. The south-western shore is called *Melah*, i. e. *Salt*, because the soil is there covered with a saline crust.

II. Further south, the Jordan flows through another lake or inland sea, called in some parts of Scripture, the *Sea of Galilee*, (Matt. iv. 18, John vi. 1,) and the *Sea of Genesaret*, (Mark vi. 53, Luke v. 1,) from the regions which environ it; in others, the sea of *Chinnereth*, or *Cin-neroth*, (Num. xxxiv. 11, Deut. iii. 17, Josh. xii. 3,) and the sea of *Tiberias*, (John vi. 1, xxi. 1,) from cities of that name which stood upon its shores. The last mentioned name is that which it still bears.

There is no other part of Palestine which can compare,

in richness and beauty, with the environs of this lake. In ancient times, its natural advantages were heightened by assiduous cultivation. Many populous cities once stood upon its shores; such as Tiberias, Tarichaea, Bethsaida, Capernaum, Chorazin, Hippos, and many others, which are now in ruins. Josephus describes this region as a perfect paradise, blessed with a delicious temperature, and producing the fruits of every climate under heaven, not at stated periods merely, but in endless succession throughout the year. The neglect of agriculture in later times, has of course made it less productive; but the mildness of the climate, and the native richness of the soil, are still extolled by travellers.

The river Jordan maintains its course through the middle of the lake, and, it is said, without mingling its waters. The water of the lake is of considerable depth, and uniformly so, without any shallows. It is sweet and pleasant to the taste, and, compared with that of the marshy districts, very clear. It abounds in fish, which are taken with a small hand-net, managed by one man. (See Luke v. John xxi. 1—11.) The first four disciples chosen by our Saviour, (Peter, Andrew, James and John,) were fishermen upon the sea of Galilee, and actually fishing when he called them. (Matt. iv. 18, 22.) This lake, notwithstanding its small extent,* is very stormy; (see Matt. viii. 23—27, Mark iv. 35—41, Luke viii. 22—25;) a circumstance owing probably to the high hills by which it is surrounded.

III. About seventy miles to the south of the sea of Galilee, the Jordan terminates its course in one of the most extraordinary lakes in the world, called in Scripture the *Salt sea*, (Gen. xiv. 3, Num. xxxiv. 12,) from the nature of its waters; the *Sea of the Plain*, (Deut. iv. 49,) and the *East sea*, (Ezek. xlvii. 18, Joel ii. 20,) from its geographical position. By the Greeks it was called *Asphaltites* from the great quantities of bituminous matter which it produces. It is commonly, however, called the *Dead sea*, from the fact long believed, and confirmed by

* Mr. Buckingham, a late traveller in the east, after accurate measurement, gives the greatest length of the Sea of Galilee at from 12 to 15 miles, and a variable breadth of from 6 to 9 miles.

recent observations, that no animal can live in its waters and no vegetable on its shores.* The Arabs call it the *Sea of Lot*, because Lot once resided in this region. (Gen. xiii. 12.)

The space now occupied by the Dead sea was once a fruitful and well-watered plain, called the *Vale of Siddim*, in or near which stood the cities of Sodom and Gomorrah which God destroyed on account of the wickedness of their inhabitants. (Gen. xiii. 10, xix. 24, 25.) The shores of this sea are entirely destitute of verdure.

The *Valley of Salt*, at the southern extremity, has been already mentioned. On the west it is encircled with rocky barren heights. The water is clear and bright, but saturated with salt. The stones on the margin of the lake are all covered with a saline crust, and a piece of wood thrown into it is instantly coated with the same. No fish inhabit the waters of this sea, those which enter from the tributary streams perish instantaneously. In allusion to these extraordinary facts, the prophet Ezekiel, (xlvii. 8—10,) in predicting the future renovation of the face of nature, expresses the great change that shall take place by declaring, that the wilderness adjoining the Dead sea should become a fruitful field. The peculiar composition of the water of this lake causes substances to float upon its surface which would sink in any other water. The bottom of the lake is composed of a black slime, offensive to the smell when stirred. The gravel about the edges is black, and combustible, like coal. Towards the southern end of the lake there is a ford, passable in the summer months; which, however, is little used, as the water is so impregnated with salt that it excoriates the body of the passenger. According to the Arabs who reside in the vicinity, there is no perceptible variation in the height of the water at different times.

The Dead sea has apparently no outlet. Some have supposed that it communicates by subterraneous channels with the Mediterranean, others that it flows into the Red sea. The opinion of the Arabs is, that it loses its waters by evaporation; thick clouds being often seen hanging over it, which do not extend beyond the water's edge. This lake produces *asphaltos* a bituminous or pitchy substance,

* Scholz's travels, 1821.

in great abundance, though not at all times. It is found in large cakes, often more than a foot thick floating upon the surface.

In the vicinity of the Dead sea a tree is said to grow, bearing apples of the most inviting aspect, which, however, when divided, are found empty, or filled with ashes. The truth of this account, however, is disputed.

IV. We learn from Jeremiah, (xlviii. 32,) that the vines of *Sibmah* reached "even to the sea of *Jazer*." *Jazer* was a city of the Ammonites, not far from Philadelphia; (see p. 50;) whose ruins are still visible, and some ponds, but no lake of any size.

RIVERS AND BROOKS.

THE most considerable river in the Holy Land, and indeed the only one that deserves the name, is the *Jordan*, which flows through the whole length of the country, in a straight line from north to south. Its true source is in a rocky basin, 120 paces in circumference, called by the Greeks *Phiala* or the *bowl*, and supplied by three unfailing springs. This reservoir communicates by a subterraneous passage, with a grotto north of *Cæsarea Philippi*, from which flows the Brook *Banias*. This stream uniting with the *Dan* and the *Hasbega*, brooks which rise near the foot of Mount Hermon, form the *Jordan*. The river flows on in a narrow channel for some distance, till it enters and passes through the marshy lake, called in Scripture the *Waters of Merom*; a few miles to the south of which, there is a stone bridge of four arches, called the Bridge of the Sons of Jacob. At this spot, according to the tradition of the country, Jacob passed over Jordan, on his return from Mesopotamia. (Gen. xxxii. 10.) A few miles beyond this bridge, the river falls into the sea of Galilee, through the middle of which it passes undisturbed, and flows out at the opposite extremity, near the ruins of *Tarichaea*. It then flows about seventy miles southward, through the plain of Jordan, and is lost in the waters of the Dead sea. When it first leaves the sea of Galilee, it passes through a deep valley, the verdure and fertility of which present a striking contrast to the arid wastes around. This delightful spot, which is shaded with thick groves, and enlivened by the

song of nightingales, is called in Zech. xi. 3, and elsewhere, the *pride of Jordan*. It is still frequented by wild beasts, and was once a resort of lions, as appears from Jer. xlix. 19, l. 44, where of the predicted destroyer it is said, "He shall come up like a lion, from the *swelling** of Jordan." Between the sea of Tiberias and the Dead sea, the Jordan receives many tributary streams both from east and west, which render its course so rapid that it is scarcely possible to swim across it. In the winter it completely overflows the deep valley in which it is imbedded, though it never rises to the level of the great plain of Jordan. We read in Judges iii. 28, that Ehud took possession of "the fords of Jordan," to intercept the Moabites. The river is now fordable in many places in the summer; at other times in very few, and those known only to the Arabs. We read in Josh. iii. 15, (see also 1 Chron. xii. 15,) that the "Jordan overflows all his banks all the time of harvest," which in Palestine is the latter part of March and the whole of April. This, however, is no longer the case; perhaps, because the banks of the river are now higher.

The waters of the Jordan are turbid, being charged with a black bituminous sediment. When drawn off, however, in vessels, it is clear and bright, as well as pleasant to the taste, and may be kept fresh an unusual length of time. With this water John baptized his followers, as well as Christ himself, (Matt. iii. 16, Mark i. 10, Luke iii. 21, 22,) a circumstance which, in early times, occasioned much superstitious reverence for this river. Thousands of oriental Christians have, for centuries, thronged annually to be washed in the water with which Jesus was baptized. This practice still continues, and is a source of considerable profit to the Turkish government, who exact a contribution from every pilgrim.

The whole length of the Jordan is about 100 miles by a straight course on the map, and, with its windings, may be computed at perhaps 150 miles. Different accounts are given by travellers of its breadth. Maundrell makes it 20 yards; Volney 60 paces at its entrance into the Dead sea; Chateaubriand, at the same place, 50 paces; Burckhardt 80 paces; Buckingham, who crossed near Jericho, in the year 1815, 25 yards. We may safely take the average at

* The same word that is translated *pride*, in Zech. xi. 3.

thirty yards, but it is probable that no river of so little breadth rolls with so rapid or so deep a current.

II. Of the minor streams mentioned in the Bible, the most northerly is the *Kishon*, which rises at the foot of Mount Tabor, and not far from its source is divided into two branches, one of which flows eastward into the Dead sea, while the other, which is the largest, and to which the name *Kishon* is commonly applied, takes an opposite direction, and after receiving in its course supplies from all the springs and brooks of Mount Ephraim, Samaria, and the plain of Esdrelon, empties itself into the Bay of Acre, at the foot of Mount Carmel. The mouth of this stream is often choked with sand during the summer season, in which case it leaves its channel and forms a sort of lake. In winter, however, the water is so high that it is dangerous to cross it. The banks of this stream are among the most beautiful and fertile spots in Palestine.

The *Kishon* is remarkable for the battle between Sisera and Barak, which was fought upon its banks. (Judg. iv. 7, 13.) In the song which Deborah composed on that occasion, it is called the *waters of Megiddo*, (Judg. v. 19,) from a place of that name, near which it flowed. Here, too, Elijah slew the four hundred and fifty priests of Baal. (1 Kings xviii. 40.) The *Kishon* is probably "the river before Jokneam," mentioned in Josh. xix. 11, as the boundary between the tribes of Zebulun and Issachar.

III. The brook *Kanah*, mentioned (Josh. xvi. 8, xvii. 9, 10,) as the dividing line between the tribes of Ephraim and Manasseh, flows from east to west, and falls into the Mediterranean.

IV. The brook *Cherith*, by which Elijah dwelt, (1 Kings xvii. 3, 5,) rose in the north-western region of the plain of Jericho, and fell into the Jordan, to the east of the city of Samaria.

V. The water of *Jericho*, mentioned in Josh. xvi. 1, is no doubt the same with the *river*, mentioned Josh. xv. 7. Its source was a spring near Jericho, the same, according to Josephus, into which Elisha cast salt and healed the water, which before was poisonous. (2 Kings ii. 19—22.)

VI. In the deep valley which divides Jerusalem from the Mount of Olives, rises the brook *Kedron*, called also *Kidron* and *Cedron*, which flows towards the south, and, after many windings, falls into the Dead sea. In the summer time it is almost dry, but rises above its bed when swollen with the winter rains. Over this brook David passed, when he fled from his son Absalom; and our Lord, on the night when he was betrayed. (2 Sam. xv. 23, John xviii. 1.) It is also mentioned, in 1 Kings xv. 13, 2 Chron. xv. 16, xxx. 13, 14. 2 Kings xxiii. 4, 6, 12.

VII. The brook *Besor*, (i. e. the *cold* brook,) is only mentioned in 1 Sam. xxx. 9—11, as the stream over which David passed in pursuit of the Amalekites, who had robbed and burnt Ziklag. All that we know of its situation is, that it was near the southern boundary.

VIII. East of the Jordan there are two brooks, which are mentioned in the Scriptures. The *Jabbok* is first mentioned in the history of Jacob, who forded it on his return from Mesopotamia to Canaan. It is now called *Zerka* or the *Blue River*. It rises in Mount Gilead, and after a course of a few miles, flows into the Jordan. Its bed is in a remarkably deep valley; but the stream itself is very inconsiderable. It was formerly the boundary between the Ammonites and Amorites. (Num. xxi. 24, Josh. xii. 2, Judg. xi. 13, 22.)

IX. The most considerable stream east of Jordan, is the *Aruon* now called *Mujeb*, which divides *Belkah* (once the land of the Amonites,) from *Caracca*, (the ancient *Moab*.) (Num. xxi. 13, 15, Deut. iv. 48, Judg. xi. 21, 22.) This stream was the southern boundary of the land of Israel, beyond the Jordan. (Deut. iii. 8.) It rises in the mountains of Arabia. The margin of the brook is covered with verdure, but beyond, the banks rise, on either side, into abrupt and rugged cliffs. The Arnon is almost dry during the summer, but in the winter is an impetuous torrent.

SPRINGS, WELLS, AND CISTERNS.

I. WHEN Moses (Deut. viii. 7,) calls the promised land, a land of *brooks* and *fountains*, he means in comparison with

Egypt and the deserts of Arabia. We have already seen that Palestine has but one large river, and not many minor streams. Nor does it abound much more in springs. The district best supplied is that called the wilderness of John the Baptist, which is the only part of the country where there are gardens naturally well watered. Many springs in Palestine, moreover, are completely dry in summer, to which the prophets allude, when they speak of *waters that fail*. (Jer. xv. 18, Isa. lviii. 11.) This natural scarcity of water greatly enhances the value of those districts which are well supplied. In such districts the first settlements would of course be made; and hence we find many places mentioned in the Scriptures under the names of *fountains* near which they were situated: such as *En-Gedi*, (Josh. xv. 62,) *En-Gannin*, (Josh. xxi. 29,) *En-Eglaim*, (Ezek. xlvi. 10,) and many others, in all which the first syllable *En* is the Hebrew for a spring or fountain. The *fountain in Jezreel*, mentioned 1 Sam. xxix. 1, is probably the same called the *well of Harod*, in Judg. vii. 1. and *Jacob's well* in John iv. 6, 11. It is a few miles south of Nablos, (the ancient *Shechem*,) and is 100 feet deep. The Empress Helena erected a magnificent church over the spot, which has entirely disappeared.

II. The want of springs necessarily led to the digging of wells. Several were dug by Abraham, in the land of the Philistines, and one by Isaac in the valley of Gerar, where, says Moses, they found a well of springing-water. (Gen. xxvi. 19.) In those spots where water could not be obtained by digging, it was necessary to have recourse to cisterns, for the preservation of rain-water. These were commonly spacious subterraneous cavities, with a narrow mouth, which was generally covered over and concealed when the cistern was full. Sometimes, however, the water would sink into the earth and leave the cistern dry, as was the case with that into which Joseph's brethren cast him. (Gen. xxxvii. 22, 24.) In the Psalms, deep calamity is often likened to an empty cistern, (translated in our Bible *pit*.) (Ps. lv. 23, lxxxviii. 6.) In old decayed cisterns, the water becomes slimy, or dries up; on which circumstance, the prophet Jeremiah founds a lively metaphor, (ii. 13.)

III. Not far to the south-east of the Dead sea, there is a

spot which has long been famous for its medicinal warm springs. It was called by the Greeks *Callirhoë*, and is supposed by some to have been discovered by Anah. (See Gen. xxxvi. 24, where the word translated in our Bible *mules*, also means *warm springs*, and is so explained in some of the most ancient versions.) These springs are mentioned by Josephus, who states, that Herod drank the water for his health; and by Pliny, who describes them at considerable length. There are also medicinal warm springs at Tiberias and Gadara, which, however, are not mentioned in the Scriptures.

FERTILITY.

THE Land of Canaan is called in Scripture, a *land flowing with milk and honey*; (Ex. iii. 8, xiii. 5, xxxiii. 3, and elsewhere;) a *good land*; (Deut. iii. 25;) a *fat land*; (Neh. ix. 25, 35;) a *pleasant land*; (Ps. cvi. 24, Jer. iii. 19;) a *glorious land*; (Dan. xi. 16, 41;) and *the glory of all lands*; (Ezek. xx. 6.) In modern times, the country being subjected to the Turkish government, and principally peopled by Arab tribes, who do not practise agriculture, no longer wears that cultivated aspect which entitled it to the descriptions given in the passages above quoted. Still, however, it is agreed on all hands, that few countries in the world have more natural advantages than Palestine, and that, with proper cultivation, its soil would produce the fruits of every climate in perfection. And even now, notwithstanding the neglect of agriculture on the part of the inhabitants, some regions of the country are like gardens; and some particular commodities are furnished in such plenty as to be exported constantly to foreign parts. Grain, pulse, and grapes, are especially abundant. It is worthy of remark too, that innumerable herds still feed upon the verdant hills of Galilee and in the rich valleys of the Jordan, while vast swarms of bees make their cells in the trees and rocks of the more desert regions; so that Palestine still merits its ancient appellation of a land flowing with milk and honey.

ORIGINAL INHABITANTS.

WHEN Abraham emigrated to the country which was afterwards possessed by his posterity, it was occupied by

the *Canaanites*. (Gen. xii. 6, xiii. 7.) These, however, were not the original inhabitants. Several races of aborigines are mentioned in the Scriptures, as having been expelled or exterminated by the *Canaanites*.

I. The *Avim*, who dwelt in the south-west, towards Gaza, and were extirpated by the Philistines, a colony from Caphtor. (Deut. ii. 23, Jer. xlvii. 4, Amos ix. 7.) (See p. 73.) Commonly supposed to be the same with Crete.

II. The *Horites*, or *dwellers in caves*, who inhabited Mount Seir, (afterwards called *Idumea*.) These mingled, in some measure, with the *Canaanites*, but were afterwards destroyed by the Edomites. (Gen. xiv. 6, xxxvi. 20—30, Deut. ii. 22.)

III. The *Rephaim* or *Giants*, so called from their extraordinary stature, who dwelt in the eastern part of Palestine, and were subdivided into—

1. The *Emim*, whose territories were afterwards called the land of *Moab*. (Gen. xiv. 5, Deut. ii. 9, 10.)

2. The *Zamzumim*, whose territories were afterwards called the land of the *Ammonites*. (Deut. ii. 20.)

3. The *Rephaim of Bashan*, beyond the Jordan, over whom Og reigned, in the days of Moses. This king, we are informed, (Deut. iii. 3, &c.) possessed threescore cities fenced with high walls, gates, and bars; besides unwallied towns a great many." In the days of Abraham these *Rephaim* were conquered by Chedorlaomer king of Elam. (Gen. xiv. 5.) They were afterwards driven out and destroyed, first by the *Ammonites* and *Moabites*, and finally by Moses. (Deut. iii. 3—16.)

IV. The *Anakim* or *sons of Anak*, who were also of gigantic stature, occupied, in the time of Moses, the region between Hebron and Jerusalem. They were at first an object of great terror to the Israelites. (Deut. ix. 1, 2.) Like the *Rephaim*, they were subdivided into several clans.

1. The tribes of *Ahiman*, *Sheshai*, and *Talmi*, who dwelt about Hebron. (Num. xiii. 22.) Hebron was of old called *Arba*, from a great man among the *Anakim*. (Josh. xiv. 15.)

2. The *Anakim*, who inhabited the mountainous regions of Debir and Anab, and who were destroyed by Joshua, (xi. 21.)

3. The *Anakim* of Gaza, Gath, and Ashdod, in the land of the Philistines. These alone remained in the land after the entrance of the Hebrews. (Josh. xi. 22.)

V. Moses (Gen. xv. 19,) enumerates the *Kenites* among the nations who had possession of Canaan in the time of Abraham. At an early period, however, they appear to have been driven to the southern border of the Canaanites, and mingled with the Midianites. (Judg. iv. 2, 16.) It appears from Num. xxiv. 21, 22, that they dwelt in the highlands near the Ammonites and Moabites. In the time of Saul, they had no fixed residence, but dwelt among the *Amalekites*. (1 Sam. xv. 6.)

All these aboriginal tribes were either extirpated by, or embodied with, the *Canaanites* or descendants of Canaan, the son of Ham. (Gen. x. 6.) Canaan had eleven sons, (Gen. x. 15, 19,) from whom descended eleven different tribes, called after their names, viz. the *Sidonites*, the *Hittites*, the *Jebusites*, the *Amorites*, the *Girgasites*, the *Hirites*, the *Arkites*, the *Siinites*, the *Arvadites*, the *Zemarites*, and the *Hamathites*. (See p. 12.) These emigrated at an early period from the east, and took possession of the whole region "from Sidon unto Gaza." (Gen. x. 19.) Five of the tribes, viz. the *Sidonites*, the *Arkites*, the *Arvadites*, the *Hamathites*, and the *Siinites*, settled in Syria and Phœnicia; the remaining six in Canaan, where they formed a number of principalities or petty kingdoms, of which Joshua (xii. 9—24,) enumerates thirty-one.

In the Scriptures, we find these people mentioned in a variety of ways. Sometimes they are called by the general name of *Canaanites*, (Ex. xiii. 11, Deut. xi. 30, Josh. xvii. 13, 16, 18,) sometimes *Canaanites* and *Perizzites*, (Gen. xiii. 7,) which last word signifies *Lowlanders* or inhabitants of the plain. Sometimes two of the particular tribes are mentioned in connexion with the general name to express the whole, (Ex. xxiii. 28,) sometimes four, (Ex. xiii. 5,) sometimes five, (Ex. iii. 8, 17, xxxiii. 2, xxxiv. 11, Josh. xii. 8,) sometimes six, (Deut. vii. 1, Josh. iii. 10, Acts xiii. 19.) In one passage, (Gen. xv. 19—21,) Moses enumerates ten tribes as being in possession of the promised

land, viz. the Kenites, and the Kenizzites; the Kadmarites, the Hittites, the Perizzites, and the Rephaim; the Amorites, the Canaanites, the Girgashites, and the Jebusites. Three of these, however, the Kenites, the Kenizzites, and Rephaim, were the remains of old aboriginal tribes, who at the time of Abraham's migration from the east, had coalesced with their Canaanitish conquerors. A few words will now be necessary in relation to the geographical position occupied by the six tribes of Canaanites who settled within the bounds of Palestine

I. The *Hivites* dwelt in the north, at the foot of Mount Hermon, till, with the other northern tribes, they were overthrown by Joshua; (xi. 2, 3;) nor were they even then wholly expelled; for in Judg. iii. 3, we find mention of "the Hivites that dwelt in Mount Lebanon, from Baal-Hermon unto the entering in of Hamath." That they were not exterminated at the time of David, appears from 2 Sam. xxiv. 7, and 1 Kings ix. 20. The *Shechemites* and *Gibeonites* were also Hivites, as we learn from Gen. xxxiv. 2, and Josh. xi. 19.

II. The *Jebusites* had possession of the mountainous region about Jerusalem, as well as of Jerusalem itself, which was at first called *Jebusi* or *Jebus*. (Josh. xi. 3, xv. 8, 63, xviii. 28.) The Benjamites, to whom this region was allotted, "did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwelt with the children of Benjamin, in Jerusalem," until David took possession of the city. (2 Sam. v. 6, 8.) And even after that event, the Jebusites were suffered to reside there unmolested, as we find David (2 Sam. xxiv. 23, 24,) purchasing of Araunah, the Jebusite prince, the ground upon which the temple was afterwards erected.

III. The Amorites, in the time of Abraham, dwelt in *Zezon-Tamar*, (Gen. xiv. 7,) afterwards called *Engedi*, west of the Dead sea, and south-west of Jerusalem. Afterwards, however, they extended themselves over the whole mountainous region in the south of Canaan, between the Mediterranean and the Dead sea, which was on that account called the mountain of the Amorites, though it after-

wards took the name of the Mountains of Judah. (Deut. i. 19, 20, Num. xiii. 29, Josh. xi. 3.)

The name Amorites is sometimes used for *Canaanites* in general, (Gen. xv. 16,) and sometimes in a more restricted sense for those who inhabited the mountains of the south. (Josh. x. 5, 6, 12.) That the Amorites had extended themselves considerably at an early period, is apparent from the fact, that they "forced the children of Dan into the mountain and would not suffer them to come down to the valley," and that they "would dwell in Mount Heres and Shadebim," which places belonged to the tribe of Ephraim. (Judg. i. 34, 35.) Before the time of Moses, the Amorites had passed the Jordan, and founded these two kingdoms, the most northerly of which was called Bashan. The other at first reached only to the *Jabbok* southward; but the Amorites, under their king Sihon, crossed that stream, and drove out the Ammonites and Moabites from their possessions. (Num. xxi. 13, 24, 26, xxxii. 33, 39, Deut. iv. 46, 47, xxxi. 4, Josh. ix. 10.) After this, the *Jabbok* was the southern boundary of the Amorites, till they were conquered and expelled by the Israelites, who maintained possession of the land, notwithstanding the remonstrances of the Ammonites. (Judg. xi. 8.) (See p. 49.)

IV. The *Hittites* dwelt near Hebron, in the time of Abraham, who bought a cave from them in that quarter. (Gen. xxiii. 3—30, xxv. 9, 10.) Their territory seems also to have reached as far as Beersheba; for while Isaac was residing there, Esau married two Hittite women. (Gen. xxvi. 34, xxvii. 46.)

In the time of Moses, as we learn from the statement of the spies, the Hittites dwelt with the Amorites in the Mountains of Judah. (Num. xiii. 29.) When the Israelites took possession of the land, the Hittites appear to have removed further north; for, in Judg. i. 26, the region about Bethel, in the tribe of Ephraim, is called "the land of the Hittites." That they continued, even after the conquest, to maintain some degree of independence, appears from the facts, that Uriah one of David's generals, was a Hittite; (2 Sam. xi. 3, 6;) that Solomon was the first who made the Hittites tributary, (1 Kings ix. 20;) that he had Hittite women among his wives and concubines; (1 Kings xi. 1;) and finally, that in the books of Kings (1 K. x. 29, 2 K.

vii. 6,) we read of *Kings of the Hittites*. Even after the return of the Hebrews from captivity, we find (Ezra ix. 1, 2,) the Hittites mentioned among the nations with whom the Jews intermarried.

V. VI. The precise location of the Zemarites is uncertain. The Girgashites dwelt between the Hivites and the Jebusites. The name *Perizzites* is applied in Scripture to the inhabitants of different and distant regions. Thus in Gen. xiii. 7, it denotes those who dwelt between Bethel and Ai; and in Gen. xxxiv. 30, the inhabitants of Shechem and the surrounding country. In Josh. xvii. 15, a part of the territory of the children of Joseph is called the land of the Perizzites; while in Judges i. 4, 5, we find them residing within the bounds of Judah. It is probable, therefore, that it is not the proper name of any tribe, but signifies *Lowlanders* or dwellers in the plain, which is, in fact, the strict meaning of the word.

The Canaanites, like their neighbours the Phenicians, appear to have made considerable advances in refinement and the arts. Moses (Deut. vi. 10, 11,) describes the land as one abounding in goodly cities, houses full of all good things, wells, vineyards, and olive-trees. Like the Syrians and Phenicians, too, they could not form one body politic, but split themselves into a great variety of petty principalities. Their government appears in the earliest times to have been aristocratical, with a chief of very limited authority. When Abraham wished to make a purchase from Ephron the Hittite, it was necessary that the bargain should be made in an assembly of the people. (Gen. xxiii.) And Hamor the Hivite was unable to make any stipulation with the sons of Jacob, till the men of Shechem were consulted. (Gen. xxxiv.) Whether the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, were Canaanites, is now uncertain. In the time of Moses, the land was divided into thirty-one principalities, as we read in Josh. xii. 9. Feuds would of course be frequent among these numerous communities; and in Judg. i. 7, we find Adoni-bezek saying: "Threescore and ten kings, having their thumbs and great toes cut off, gathered their meat under my table." Some of these chiefs appeared to have exercised authority over others. Thus Adoni-zedek, king of Jerusalem, when he heard that the Gibeonites had made

peace with Israel, summoned four other kings to march with him against Gibeon. (Josh. x. 1—4.) And immediately afterwards Jabin, king of Hazor, did the same. (Josh. xi. 1—3.)

DIVISION OF THE LAND AMONG THE TWELVE TRIBES OF ISRAEL.

WHEN the Israelites took possession of the land of Canaan, it was divided into twelve parts, according to the number of the tribes. The Levites, however, had no portion assigned to them with their brethren, except forty-eight cities, scattered through the territories of the other tribes. (Num. xxxv. 2, Josh. xxi.) Still, the number was complete; for the children of Joseph were divided into two tribes, Ephraim and Manasseh; because Jacob had adopted both the sons of Joseph and admitted both to equal right with his own children. (Gen. xlvi. 5, xiv. 4.)

According to the command received by Moses, (Num. xxvi. 52—56, Josh. xiv. 2,) the whole land was to be divided among the tribes by lot; not equally, but in proportion to their strength and numbers. This mode of distribution, however, was adopted in relation only to nine tribes and a half. For before the conquest of the country *west* of Jordan, the tribes of Reuben and Gad, and half the tribe of Manasseh, settled on the other side. (Num. xxxii. Josh. xiii. 7.) This arrangement was requested by the Reubenites and Gadites, on account of the number of their flocks, and the excellence of the pastures in that region. Their request was granted, on condition that they should assist their brethren in the conquest of the land before they took up their abode beyond the river. (Num. xxxii. 17, &c.) As we find no mention of any application of the same kind being made by the Manassites, it is probable that Moses of his own accord assigned to half of them their place east of the Jordan; partly because the Reubenites and Gadites were not numerous enough for the entire occupation and defence of that large region, and partly because the Manassites had assisted largely in the conquest of it. (Num. xxxii. 39, 40.) As they were not able, however, to expel the old inhabitants entirely, (Josh. xiii. 13,) only half the tribe could be provided for on that side of the river.

In describing the geographical position of the tribes, we shall pursue the order of time in which they obtained possession of their territories; and shall therefore begin with the two tribes and a half who settled east of Jordan.

I. Of these, the most numerous was that of *Reuben*, whose boundary, as we read in Josh. xiii. 15, was "from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, [i. e. on an island in the midst of it,] and all the plain by [or unto] Medeba." The territory of this tribe was divided by the Arnon, from the deserts of Arabia on the east, and the land of Moab on the south. It was bounded on the west by the Jordan, and on the north by the land of Gad. This region, now called *Belkah*, is still celebrated, as of old, for the richness of its pastures, and the multitudes of cattle, sheep, and goats, which it supports.

In Num. xxxii. 3, &c. and Josh. xiii. 16—20, seventeen cities are enumerated, which were situated within the bounds of the tribe of Reuben. The ruins of some of these places are still visible, and retain the ancient names. Among these are—

1. *Elaleh*, (Num. xxxii. 3, 37, Isa. xv. 4. xvi. 9, Jer. xlviii. 34,) now called *Elaal*, which lies in ruins on the top of a hill overlooking the whole plain, and abounds in cisterns and the foundations of old houses.

2. *Heshbon*, the ancient royal city of the Amorites, (Num. xxi. 26,) now called *Heshban*, near which are wells and ponds hewn out of the solid rock, and alluded to in Sol. Song vii. 4, ("thine eyes are like the fish-pools in Heshbon.") This city is mentioned in Josh. xiii. 26, xxi. 39, among those belonging to the tribe of Gad. At a later period, it was in the hands of the Moabites. (Isa. xv. 4. Jer. xlviii. 2.)

3. *Baal-Meon*, (Josh. xiii. 17,) now called *Mium*.

4. *Medaba*, (Josh. xiii. 16,) now called *Madaba*, situated on the remains of an ancient well-paved causeway. There is no stream, however, in the neighbourhood. Here also are ponds and reservoirs, and the ruins of a temple.

5. *Kirjathaim*, (Josh. xiii. 19,) now called *El Thaim*, one of the oldest cities east of Jordan. It was inhabited in early times by the *Emims* one of the aboriginal tribes. (Gen. xiv. 5.) It was afterwards in possession of the Moabites, and,

having suffered much in war, was rebuilt by the Reubenites, who seized upon it. Shortly before the destruction of Jerusalem by the Chaldees, it was again taken by the Moabites. (Jer. xlviii. 23, Ezek. xxv. 9.)

6. *Dibon* is mentioned, Josh. xiii. 17, among the cities of Reuben; but in Num. xxxiii. 45, is called *Dibon-gad*, because rebuilt by the children of Gad. (xxxii. 34.) In Isa. xv. 9, it is called *Dimon*, and as late as the last century was called by both names indifferently, the letters *m* and *b* being interchangeable.

7. *Aroer*, one of the land-marks of the tribe of Reuben, (Josh. xiii. 25,) now called *Araair*, situated on the brook Arnon. There was another city of this name on the Jabbok, belonging to the tribe of Gad. (Josh. xiii. 25.)

8. *Jahaz*, (Isa. xv. 4,) where Sihon king of the Amorites, was overthrown, (Num. xxi. 23, Deut. ii. 32,) must have been situated on the borders of the land of the Amorites, towards the desert.

II. The tribe of *Gad* occupied the northern part of the land of *Gilead*; bounded on the north by the brook *Jabbok*, on the west by the Jordan, and on the south by the territory of the sons of Reuben. This region is said (Joshua xiii. 25,) to have been *half the land of the children of Ammon*, who had possessed it of old, until dispossessed by the Amorites; but were so far from relinquishing their claims upon it, that they formally demanded it of the Israelites, three hundred years after, during the administration of Jephthah, (Judg. xi. 26,) who rejected the claim, on the ground that the Israelites had taken the land from the Amorites, not the Ammonites.

The cities of this region are called, in Joshua xiii. 25, the *cities of Gilead*, i. e. of *Upper* or *North Gilead*—the southern portion belonging to Reuben.

We have no such enumeration of the cities of Gad, as of those within the bounds of Reuben. But by a comparison of Joshua xiii. 25—27, with Numbers xxxii. 34—36, we obtain a list of thirteen *fenced cities and sheep-folds*, (i. e. villages occupied by herdsmen and shepherds,) rebuilt by the Gadites.

Aroer, on the Jabbok, is described in Josh. xiii. 25, as lying *before Rabbah*, the capital of the Ammonites. It is mentioned in 2 Sam. xxiv. 5, where we read, that the men

whom David sent to number Israel, "passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the city of Gad, and towards Jazer." This *river of Gad* was the Jabbok, near which the ruins of *Jazer* are still visible.

The ruins of *Beth-nimrah* (Num. xxxii. 36,) now bear the name of *Nimrein*. *Beth-haran*, mentioned in the same verse, was afterwards called *Livias*, after the wife of Augustus Cæsar, and *Julias*, after the wife of the Emperor *Tiberius*.

Mahanaim, or the *host*, so called because Jacob here saw a host of angels, (Gen. xxxii. 2,) lay on the borders of *Manasseh*, upon the northern bank of the brook Jabbok, and was one of the cities assigned to the Levites out of the tribe of Gad, (Josh. xxi. 38, 1 Chron. vi. 80.) This city *Ishbosheth*, the son of Saul, selected as his royal residence, after his father's death, (2 Sam. ii. 8, 12, 29,) and in it, he was murdered. (2 Sam. iv. 5—8.) To this city, also, David fled before Absalom. (2 Sam. xvii. 24, 27, 1 Kings ii. S.) Here resided one of the twelve officers appointed by king Solomon to provide victuals for the royal household. (1 Kings iv. 14.)

Ramoth Gilead, or *Mizpah in Gilead*, (Judg. xi. 29,) was likewise one of the Levite cities, (Josh. xxi. 38, 1 Chron. vi. 80,) as well as a city of refuge.* (Deut. iv. 43. Joshua xx. 8.) It was situated not far from the Jabbok, about fifteen Roman miles south-west of Philadelphia, or Rabbah. This city was the residence of *Jephthah*. (Judg. xi. 34.) It was taken by the Syrians, in the reign of Ahab; and was the scene of a battle between Ahab and the king of Syria, in which the former was mortally wounded. (1 Kings xxii. 29.)

III. The territory of the *half tribe of Manasseh* lay north of that of Gad, and east of Jordan; but without any well-defined limits towards the north and east. This region is called in Josh. xiii. 30, 31, *all Bashan* and *half of Gilead*. The word *Gilead* appears to have been used in a wide sense, to denote the whole region north of the Jabbok, of course including Bashan, which is indeed called in Deut.

* For an account of the nature of these cities, see Nevin's *Antiquities*, (Am. S. School Union's edition,) vol. 1. p. 257.

iii. 13, the *rest of Gilead*. This name, too, appears to have been applied to the Manassites themselves, as being the inhabitants of the country. (Judg. v. 17.)

It is stated in Josh. xiii. 30, that the cities of Bashan were threescore. Of these, however, only two are there mentioned, (v. 31,) *Edrei* and *Ashtaroth*. The ruins of the former still remain, under the name of *Draa*. *Ashtaroth* is probably the same with the modern *Mezaraib*, a town with a castle on the great route of the pilgrims from Damascus to Mecca.

The remaining cities of Bashan are called by the general name of the *towns of Jair*, (Josh. xiii. 30,) from *Jair*, who was of the tribe of Judah on the father's side, and a *Manassite* on the mother's. This name was given, because *Jair* took possession of the region, on the invasion of the country. (Num. xxxii. 40, 41. Deut. iii. 12, 13, 14.)

In Judges x. 3, 4, however, it is stated, that *Abimelech* was succeeded, as judge, by one *Jair*, who "had thirty sons that rode on thirty ass-colts, and they had thirty cities, which are called *Havoth-jair* unto this day, which are in the land of Gilead."

Kenath, mentioned in Num. xxxii. 42, 1 Chron. ii. 23, though now in ruins, still bears the name of *Kahuat*. It is situated on a brook of the same name, and exhibits the remains of splendid edifices.

Salcah, mentioned Deut. iii. 10, Josh. xii. 5, xiii. 11, 1 Chron. v. 11, is now called *Salchat*. It is on the border of the wilderness, and has a round tower or castle on the top of a hill, which commands a very extensive view.

After the death of *Moses*, *Joshua* having brought the children of Israel across the Jordan, and carried on a war with the inhabitants of Canaan, with unvarying success for seven years, proceeded to the task of distributing the land among the tribes, by lot. He found, however, on inquiry, that the extent of territory already conquered, was barely sufficient for two tribes and a half. He, therefore, assigned portions, at this time, only to *Judah* and *Ephraim*, and the half tribe of *Manasseh*. (Josh. xv. 1, xvi. 1, 4.)

IV. The portion of the tribe of *Judah*, was the southern extremity of Palestine, and occupied the whole breadth of the country, from the Jordan to the sea. It was bounded on the east, by the Dead Sea, on the south by the land of

Edom and of Amalek, and by the wilderness of *Kadesh-Barnea*, which formed a part of the great wilderness of *Sin*; on the west, by the Mediterranean; and on the north, by a line running from the mouth of the Jordan, through the valley of Achor, Gilgal, the valley of Hinnom, the valley of Rephaim, Kirjath-jearim, Beth-shemesh, Zimnah, and Ekron, to the Mediterranean Sea. This northern boundary was afterwards somewhat altered, when portions were assigned, in that quarter, to the tribes of Benjamin and Dan. (Josh. xviii. 11—28, xix. 40—48.)

The cities belonging to the tribe of Judah are enumerated in Joshua xv. 21—62, where they are divided into four classes. 1. "The uttermost cities, toward the coast of Edom, southward." (v. 21.) 2. The cities "in the *valley*," (v. 33,) or more properly the *plain* or *flat country*, i. e. the Mediterranean coast. 3. The cities "in the mountains," (v. 48,) i. e. in the interior. 4. The cities "in the wilderness," (v. 61,) i. e. on the shore of the Dead sea.

The number of the names recorded in this passage is 125; but, as the sums stated by Joshua himself in v. 32, 36, 41, 44, 46, 51, 54, 57, 59, 60, 62, amount only to 115, it is probable that some of the places mentioned were not cities, but merely considerable villages; which is rendered more probable by the expression used in the verses just referred to—"cities with their villages."

Some of the cities here enumerated, though situated within the bounds of Judah, do not appear to have been inhabited by Israelites. *Ashdod*, *Gaza*, *Askalon*, and *Ekron*, continued in the hands of the Philistines. We learn, indeed, from Judg. i. 18, that the tribe of Judah did, at one time, seize upon the last three mentioned. But they must have been soon retaken, for they are ever after mentioned as cities of the Philistines.

Subsequently, a part of the territory thus assigned to the tribe of Judah, was allotted to Simeon and Dan, as will be seen hereafter.

V. It appears from the sixteenth chapter of Joshua, (1—4,) that one portion was originally assigned to the "children of Joseph" in common; and though the distinct moieties of the tribe of Ephraim and the half tribe of Manasseh, are afterwards laid off, (xvi. 5—10, xvii. 1—11,) they still appear to have been somewhat intermingled.

Joshua says expressly, (xvi. 9,) that there were "separate cities for the children of Ephraim, among the inheritance of the children of Manasseh." And again, (xvii. 8,) that "Manasseh had the land of Tappuah; [i. e. the region about Tappuah;] but Tappuah [itself] on the border of Manasseh, belonged to the children of Ephraim. We are informed, however, (Josh. xvii. 9, 10,) that the river or brook *Kanah*, was the boundary between Ephraim and Manasseh. "Southward it was Ephraim's, and northward it was Manasseh's."

Though the description given of the territories of Ephraim (Josh. xvi. 5—8,) is somewhat obscure, we gather from it, that they extended to the north of Jericho as far as the brook *Kanah*, stretching across the whole breadth of the land, from the Mediterranean to the Jordan: (xvi. 7. 8.)

The separate portion of Manasseh was bounded, on the north, by the land of Asher, on the east by that of Issachar, on the south by the brook *Kanah*, dividing it from Ephraim, and on the west by the Mediterranean. (Josh. xvii. 7, &c.) Within this territory, as we have already mentioned, there were some cities belonging to the Ephraimites. By way of compensation, six cities, with their villages, were assigned to the Manassites, lying within the bounds of Issachar and Asher. (Josh. xvii. 11.) But "the children of Manasseh could not drive out the inhabitants of those cities; for the Canaanites would dwell in that land. Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out."

After the children of Judah and Joseph were provided with their portions, a considerable time appears to have elapsed, before the remaining seven tribes were located and settled. In the eighteenth chapter of Joshua (1—7,) we read, that Joshua assembled the people at Shiloh, and having set up the tabernacle there, said to the seven tribes, "How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?" He then proposed, that twenty-one men should be selected, three from each of the unsettled tribes, to make a survey and partition of the land; which measure was adopted. From the report of these surveyors, it appeared that the territory which had been assigned to the children of Judah and Joseph, was too great in proportion to the residue of the land.

and, at the same time, larger than they needed or could occupy. A part of it was, therefore, cut off, and thrown into the common stock, which was now to be distributed by lot. In making this partition, they appear to have determined, first, by lot, the region in which the tribe should have its portion, and then to have fixed its limits, according to the quality of the land, and the population of the tribe.

VI. The lot fell first upon the tribe of *Benjamin*, who obtained a settlement "between the children of Judah and the children of Joseph," (Josh. xviii. 11,) i. e. a part was taken from each of those tribes, to make up the portion of the Benjamites.

Among the twenty cities belonging to the tribe of Benjamin, which are enumerated, Josh. xviii. 21—23, we find *Jebusi, which is Jerusalem*. This place, however, was not in the possession of the Israelites, till the time of David. (2 Sam. v. 6.)

The second lot came forth to Simeon, and their inheritance was within the inheritance of the children of Judah. (Josh. xix. 1.) There was not, however, any particular district, within the bounds of Judah, allotted to the Simeonites. They merely possessed nineteen cities, scattered through the territory of that tribe. These are enumerated, Josh. xix. 2—7. In the reign of Hezekiah, the tribe of Simeon found it necessary to procure additional settlements, in Mount Seir, south-east of Judah.

VII. The boundaries of the land of *Zebulon* are given in Josh. xix. 10—16; but as the situation of the places there mentioned as land-marks, are now unknown, the precise location of this tribe is, of course, uncertain. From a comparison of the limits of the neighbouring tribes, however, it is probable that Zebulon was bounded on the north and west by Asher, on the north-east by Naphtali, and extended as far south as Mount Tabor. That it bordered upon the sea of Gennesaret, is evident from Matt. iv. 13, where Capernaum is said to be *upon the sea-coast, in the border of Zabulon and Nephtalim*. Twelve cities, with their villages, are enumerated, (Josh. xix. 10—14,) as belonging to the tribe of Zebulon,

VIII. The portion of Issachar was bounded, on the north, by that of Zebulon; on the west, by that of Manasseh; on the south, by that of Ephraim; on the east, by the river Jordan. The district thus laid off, was in the form of a triangle.

Joshua (xix. 18—22,) enumerates sixteen cities belonging to the tribe of Issachar. These, however, were probably only the most considerable; as two of the cities allotted to the Levites within the bounds of Issachar are omitted in this list, and as sixteen would scarcely be sufficient for a tribe which sent above 64,000 men to war.

IX. The territory of the tribe of *Asher* was a small tract of land on the Mediterranean coast; bounded, on the east, by Zebulon, Issachar, and Naphtali. Its southern extremity was a little to the south of Carmel; its northern not far from Sidon in Phenicia. (Josh. xix. 24—29.)

Of the twenty-four cities, belonging to this tribe, some were never occupied by Israelites. In Judges i. 31, we find seven mentioned, from which the Canaanites had not been driven out.

X. To the tribe of *Naphtali* was assigned a narrow tract of land reaching from the land of Asher on the west, to the Jordan on the east. On the south, it was bounded by the tribe of Zebulon. (Josh. xix. 31.) This was the most northerly of all the tribes. Within its bounds was the city of *Dan*, commonly used in Scripture to denote the northern extremity of Palestine. It is not indeed mentioned among the cities of Naphtali, in Joshua xix. 35—38, because it belonged, at that time, to the Sidonians, and bore the name of *Laish*. It was afterwards conquered by an army of Danites, who changed its name to that of their own tribe.

XI. The last and least portion assigned, was that of the tribe of Dan. Like that of Benjamin, it lay between the territories of Judah and Joseph, and was bounded on the east by the land of Benjamin, on the west by the Mediterranean.

The Danites do not appear, at any time, to have been in full possession of the land allotted to them. *Ekron*, one of their cities, (Josh. xix. 43,) is mentioned (1 Sam. v. 16, 2 Kings i. 2,) as a city of the Philistines. And we read, in

Judg. i. 34, 35, that "the Amorites forced the children of Dan into the mountain; for they would not suffer them to come down in the valley." Before the tribe of Dan had possession of their territory, a part of them, as we have already mentioned, took the city of Laish on the northern frontier of the Holy Land. (Judg. xviii.)

It has already been mentioned, that the tribe of Levi had no part of the land assigned to them as their exclusive portion; but were allowed forty-eight cities, with the adjacent fields for the pasturage of their cattle, lying within the limits of the other tribes; each of which gave up, for this purpose, more or less, according to their size and population. Most of these places were in the neighbourhood of the sanctuary; and thirteen of them, (all situated in the tribe of Judah and Benjamin,) were appropriated, by lot, to the priests. (Josh. xxi. 4, &c.)

DIVISION OF THE LAND UNDER THE KINGS OF JUDAH AND ISRAEL.

AFTER the death of Solomon, ten of the tribes threw off their allegiance to his son, and established a new kingdom, called the kingdom of *Israel*; while the tribes which adhered to Rehoboam, from that time bore the name of the kingdom of Judah. (1 Kings xii. 19, 20.)

The kingdom of Israel comprehended all the country east of Jordan, and the northern districts on the other side. The kingdom of Judah consisted of the tribe of that name, and the southern part of the land of Benjamin. That the northern possessions of the latter tribe belonged to the new kingdom, is evident, from the fact, that *Bethel* and *Ramah*, cities of Benjamin, were subject to the authority of Jeroboam. (1 Kings xii. 29, xv. 17.) On the other hand, such possessions of the tribe of Simeon as lay within the bounds of Judah, remained in the possession of the latter. Thus, *Beer-sheba*, *Hormah*, *Ziklag*, which, in Joshua xix. 2—5, are recorded among the cities of Simeon, are, in 1 Kings xix. 3, 1 Sam. xxvii. 6, xxx. 30, mentioned as belonging to the kingdom of Judah. So also *Zorah* and *Ajalon*, were cities of *Dan*, (Josh. xix. 41, 42,) but remained in the possession of the kings of Judah. (2 Chron. xi. 10.)

After the return of the Jews from captivity to the land of their fathers, the ancient distribution of the country

among the twelve tribes, could no longer be kept up. Those who availed themselves of the permission granted them by Cyrus, to return to Palestine, were principally of the tribes of Judah, Benjamin, and Levi. These, it is true, resumed their ancient possessions, and observed their ancient limits. But of the other Israelites, very few returned. The greater part of them chose rather to continue in the land where they had been so long compelled to dwell. The few who did return, settled within the bounds of Benjamin and Judah, and amalgamated with them. Besides, during the 200 years which had elapsed since the *ten tribes* were carried into captivity, the ancient land-marks and bounding lines must have been completely obliterated and forgotten.

It has been inferred from Matt. iv. 13, that the ancient division of the country still prevailed in the time of Christ. It is evident, however, that the Evangelist mentions the situation of Capernaum according to the ancient geographical divisions, merely to show the precise correspondence of the fact which he records, with the prediction of the prophet. *And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim. That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon and the land of Nephthalim, by the way of the sea, Galilee of the Gentiles, &c.*

In no other part of the New Testament is the situation of any place described by a reference to the ancient distribution of the land among the tribes.

DIVISIONS OF PALESTINE UNDER THE ROMANS.

How Palestine was divided while subject to the kings of Persia, we have now no means of ascertaining. Under the Syrian kings, the region west of Jordan was divided into *Judea*, *Samaria*, and *Galilee*; which division was adopted and continued by the Romans. The country east of Jordan bore the Greek name *Peræa*, derived from a preposition which signifies *beyond*. As this is the division recognised in the New Testament, as well as by the Greeks and Romans, by Josephus, and by some of the early Christian writers, we shall adopt it as our guide, in describing more minutely the particular parts of the country. In so doing, we shall begin with *Peræa*, or the region beyond

Jordan—then proceed to the districts west of Jordan, passing from north to south—1. Galilee, 2. Samaria, 3. Judea.

I. PERAEA.

THIS name was used to denote, sometimes the whole region beyond Jordan, sometimes a particular district of that region. In the former sense, it included the districts of *Trachonitis*, *Ituraea*, *Gaulanitis*, *Auranitis*, *Batanaea*, and *Peraea proper*, as well as the greater part of Decapolis.

1. *Trachonitis* derived its name from two remarkable mountains, called by the Greeks *Trachones*. It extended northward to the district of Damascus, and southward to the city of Bostra. It was bounded on the west by Gaulanitis, on the east by Auranitis and the deserts of Arabia.

The greater part of *Trachonitis* was not strictly within the bounds of Palestine. It is, nevertheless, a proper subject of sacred geography, as it is mentioned in Luke iii. 1, as a part of the tetrarchy of Philip, to whom it was left by his father Herod the Great. Herod himself had obtained it, together with all the northern parts of *Peraea*, from the Romans, on condition of his extirpating the robbers by whom it was infested.

A part of *Trachonitis*, stretching from Damascus westwards, was subject, during the reign of the latter Syrian kings, to Lysanias, an independent chief, who resided at Abila. This region is called, in Luke iii. 1, *Abilene*.

2. *Ituraea* was so called from *Jetur*, one of the sons of Ishmael, (Gen. xxv. 15, 1 Chron. i. 31,) by whose descendants it was once inhabited. In the time of Jotham, king of Judah, an attack was made upon this people, by the tribes of Reuben and Gad, and the half tribe of Manasseh, residing beyond the Jordan, who took possession of the land, and obtained much spoil, and a great number of captives. (1 Chron. v. 19.)

3. *Gaulonitis*, so called from the ancient city of *Golan*, (Deut. iv. 43, Josh. xx. 8, xxi. 27,) was the north-western part of the old kingdom of Bashan. It was bounded, on the north, by Mount Hermon; on the east, by Auranitis; on the south, by the brook Jarmuk; and on the west, by

the sea of Tiberias. A part of this region still bears the name of *Iolan*.

4. *Auranitis*, so called from *Hauran*; (Ezek. xlvii. 16, 18;) was bounded, on the west by Trachonitis, on the south by Batanaea, and on the east by the desert. It is now called *Hauran*.

5. *Batanaea* was the southern part of the old kingdom of Bashan, reaching southward to the Jabbok. A part of the region still bears the corrupted name of *El-Bottein*.

6. *Peraea*, properly so called, was very nearly the same with the old land of the Ammonites, afterwards called Gilead. It lay like a peninsula between three streams, being bounded, on the north by the Jabbok, on the south by the Arnon, on the west by the Jordan.

Decapolis, a Greek word, signifying the *ten cities*, which is mentioned, Matt. iv. 25, Mark v. 20, does not denote a district of country, but ten detached cities, scattered through an extensive region. It is not altogether certain what ten cities went under this name. The most probable enumeration is as follows: *Scythopolis*, *Hippo*, *Gadara*, *Dion*, *Pelea*, *Gerasa*, *Philadelphia*, *Kanatha*, *Capitolias*, and *Raphana*. Only one of these, viz. *Scythopolis*, was west of Jordan; so that all the rest were within the limits of *Peraea*. Most of them belonged in early times to the half-tribe of Manasseh; but after the return from captivity, the Jews did not take possession of them. In the time of Christ, they were chiefly inhabited by Greeks.

The places situated within the limits of *Peraea*, (taking the word in the widest sense,) which are mentioned in the Scriptures, are the following.

1. *Cæsarea Philippi*, near the foot of Mount Hermon, in the vicinity of the grotto, in which the river Jordan was supposed to rise. This grotto was regarded by the heathen as sacred to their god Pan. Hence the city went also by the name of *Paneas*, and is, at this very time, called *Banias*. The place derived its name of *Cæsarea Philippi*, from Augustus Cæsar, to whom there was a temple consecrated here; and from Philip, the son of Herod the Great, who built the city.

This city is mentioned twice under this name, in the New Testament, (Matt. xvi. 13, Mark viii. 27,) in two different accounts of the same occurrence.

In the neighbourhood of this city, the conversation passed between Jesus and his disciples, in which Peter confessed that he was the Son of God.

It is a very old tradition, that the woman whom Christ healed of an issue of blood, (Matt. ix. 20—22, Mark v. 25—34, Luke viii. 43—48,) was a native of Cæsarea Philippi, and that she erected a brazen monument in that city in token of her gratitude.

From the time of Constantine the Great, Cæsarea Philippi was a Bishop's see, subject to the Patriarch of Antioch. It contains, at present, about two hundred houses, and is chiefly inhabited by Turks.

2. *Bethsaida*, a village on the east bank of the Jordan, near the point where that river enters the sea of Tiberias, was enlarged by the tetrarch Philip into a city, and received the name of Julias, in honour of Julia, the daughter of Augustus Cæsar. In the New Testament, however, it is called by the old name of Bethsaida. (Luke ix. 10.) To the wilderness near this city, Jesus retired, after the death of John the Baptist, (ib.,) and there fed five thousand persons by a miracle. (Luke ix. 10—17.)

There was another Bethsaida west of Jordan, of which we shall speak hereafter. (See p. 129.)

3. *Golan* appears to have been a considerable city, as it gave name to a district. Nothing, however, is now known of its situation, except that it was within the bounds of the old kingdom of Bashan; for which reason it is always called in the Old Testament *Golan in Bashan*.

It was one of the places allotted to the Levites, and also one of the cities of refuge. (Deut. iv. 43, Josh. xx. 8, xxi. 27, 1 Chron. vi. 71.)

4, 5. *Edrei* and *Ashtaroth* were the royal cities of the old kingdom of Bashan. Respecting these and the towns of *Jair*, see p. 112.

6. *Gadara*, the metropolis of Peræa, and a fortified city, was situated south-west of Ashtaroth, beyond the brook Jarmuk. It was in the form of a triangle, and now lies in ruins, the pavements of some of its great streets being still visible. It has been wholly deserted, on account of the scarcity of water. In the vicinity are famous medicinal

warm springs, frequented by multitudes of invalids, from the surrounding country. In the region adjacent to this city, (i. e. the *country of the Gadarenes*,) Christ healed two men possessed with unclean spirits, which he suffered to enter into a herd of swine. (Mark v. 1, &c. Luke viii. 26, &c. Matt. viii. 28.)

7. *Bozrah*, called by the Greeks and Romans *Bostra*, stood about 24 Roman miles from Edrei. It is commonly spoken of in the Old Testament, (Gen. xxxvi. 33, Isaiah xxxiv. 6, lxiii. 1, Amos i. 12, Jer. xlix. 13, 22,) as the capital city of Edom; but since Jeremiah mentions it (xlviii. 24,) as a city of the Moabites, it is probable that it was first taken from the children of Ammon by the Edomites, and afterwards from them by the Moabites, who kept possession of it. In later times it was a bishop's see, and afterwards a strong hold of the Nestorians. Though for the most part in ruins, it is still the largest place in Hauran or Auranitis.

8. *Jabesh-gilead* (Judg. xxi. 8, 9, 12, 14, 1 Sam. xi. 1, xxxi. 12, 2 Sam. ii. 4, xxi. 12,) was situated, probably, on a small brook still called *Jabes*, which empties into the Jordan. In the time of the judges, all the inhabitants of Jabesh, except four hundred virgins, were put to death, because they would not join with the rest of Israel, in the expedition against Benjamin. (Judges xxi. 8—14.) The place, however, was not deserted; for we read, in 1 Sam. xi. 1—4, of Saul's delivering the inhabitants of Jabesh from Nahash, king of the Ammonites, who required that their right eyes should be thrust out; for which benefit they showed their gratitude, by rescuing the bodies of Saul and Jonathan, when exposed by the Philistines. (1 Sam. xxxi. 8—13.)

9. *Mahanaim*. See p. 112.

10. *Lo-debar*, mentioned 2 Sam. ix. 4, 5, xvii. 27, was probably not far from Mahanaim.

11. *Peniel*, the tower of which Gideon broke down, (Judges viii. 8, 9, 17,) was built upon the spot where Jacob saw God *face to face*, and to which he gave the name of *Peniel*, i. e. the *face of God*. (Gen. xxxii. 30.) Jeroboam, the first king of Israel, rebuilt the place. (1 Kings xii. 25.)

12. *Succoth*, or the *booths*, was a city of Gad, (Josh. xiii 27,) erected on the spot where Jacob "built him a house, and made booths for his cattle," on his return from Meso-

potamia. (Gen. xxxiii. 17.) The inhabitants of this city, as well as those of Penuel, refused to supply Gideon with provisions, and were likewise punished by him on his return. (Judg. viii. 15.) Near Succoth, the vessels for Solomon's temple were cast. (1 Kings vii. 46.)

13. *Ramoth-gilead*. See p. 111.

14. *Beth-nimrah*. See p. 111.

15. *Jazer*. See p. 111.

16. *Elaleh*. See p. 109.

17. *Heshbon*. See p. 109.

18. *Baal-meon*. See p. 109.

19. *Medeba*. See p. 109.

20. *Kirjathaim*. See p. 109.

21. *Dibon*. See p. 110.

22. *Aroer*. See p. 110.

23. *Jahaz*. See p. 110.

24. *Beth-abara*, or the *Place of Passage*, a ford on the Jordan, is mentioned, John i. 28, as the place where John was baptizing beyond Jordan.* The *Beth-bara* mentioned in Judges vii. 24, is probably a contraction for *Beth-abara*.

25. *Shittim* or *Abel-shittim*, one of the places where the Israelites sojourned so long before they entered Canaan, was situated on the east bank of the Jordan, opposite to Jericho. (Num. xxv. 1, xxxiii. 48, 49, Mic. vi. 5.) It belonged first to the Moabites, and afterwards to the tribe of Reuben. From this place, Joshua sent two spies to Jericho. (Josh. ii. 1.)

26. *Beth-jesimoth*, or the *House of the Desert*, which is mentioned with *Abel-shittim*, in Numbers xxxiii. 49, was situated on the eastern shore of the Dead Sea, (Josh. xii. 3,) south-east from Jericho. It passed from the possession of the Moabites into that of the tribe of Reuben; but when the latter was carried into captivity by the Assyrians, the Moabites regained possession of it, for which reason it is mentioned among the cities of Moab, Ezekiel xxv. 9.

27. *Bezer*, one of the Levite cities, and also a city of refuge, stood within the bounds of Reuben. (Josh. xx. 8, xxi. 36, Deut. iv. 43.) Its precise situation is uncertain.

* It is the opinion of modern critics, that *Beth-abara*, in this passage, is a mistake in the text for *Bethany*; and as the Bethany mentioned by John (xi. 18,) cannot be the one, they suppose that there was another of the same name, east of Jordan, and directly opposite to the wilderness of Jericho.

28. *Kedemoth* was also one of the Levite cities within the limits of the tribe of Reuben. (Joshua xiii. 18, xxi. 37, 1 Chron. vi. 79.) From the wilderness of *Kedemoth* (i. e. in the neighbourhood of Kedemoth) Moses sent messengers to Sihon, king of the Amorites, to obtain permission to pass through his territories. (Deut. ii. 26.)

29. *Mephaath*, which is mentioned in connexion with Kedemoth and Bezer, (Josh. xiii. 18, xxi. 37, 1 Chron. vi. 79,) was probably contiguous to both of them. In later times, it passed into the possession of the Moabites. (Jer. xlviii. 21.)

30. *Sibmah* (Num. xxxii. 38,) was not far from Heshbon. It belonged to Reuben; but after the captivity was retaken by the Moabites. (Josh. xiii. 19, Isa. xvi. 8, 9, Jer. xlviii. 32.) The surrounding region abounded in wine.

31. *Nebo*, in the neighbourhood of Mount Nebo, now called Mount Attarus, derived its name from an idol of that name, to whom there was a temple consecrated there. (Isa. xlvi. 2.) It was taken by the tribe of Reuben from the Moabites, (Num. xxxii. 38,) and retaken by the latter. (Isa. xv. 2. Jer. xlviii. 1, 22.) There was another place of the same name in the tribe of Benjamin. (Ezra ii. 29, Neh. vii. 33.)

II. GALILEE.

THE name Galilee was given to the northern part of the land of Israel west of Jordan. The region so called was bounded, on the north, by Anti-Libanus; on the east, by the Jordan and the Sea of Galilee; on the south, by a line drawn from the plain of Esdrelon, through the brook Kishon and Mount Tabor, to Scythopolis on the Jordan; and on the west, by a tract of sea-coast reaching from Carmel to Tyre, and belonging to Phenicia.

This province was divided into *Upper* and *Lower* Galilee, the former lying to the north, and the latter to the south. In Upper Galilee, there settled, at an early period, many emigrants from Syria, Phenicia, and Arabia, not professing the Jewish religion; for which reason it is called in Isaiah (ix. 1,) *Galilee of the Gentiles*. The whole of Galilee was less than Judea, and not much larger than Samaria; being but twenty leagues long, and about ten broad. From the words of Christ, (Luke xiii. 33,) "I must walk [or travel]

to-day, and to-morrow, and the day following," &c., some have inferred that the part of Galilee where Christ was at that time, was distant three days journey from Jerusalem.

The whole of Galilee, but especially the part contiguous to the sea of Tiberias, is described by travellers as a country very rich and luxuriant, though no longer cultivated with the same zeal and diligence as in former times.

On the division of Palestine among the twelve tribes, Galilee fell to the lot of Issachar, Asher, Zebulun, and Naphtali. In the reign of Pekah, king of Israel, the Jewish inhabitants were carried into captivity by Tiglath Pileser, king of Assyria. (2 Kings xv. 29.) Those who availed themselves of the permission given by Cyrus to return to their own land, for the most part settled in Judea. Some, however, settled in Galilee among the foreigners and gentiles, who had been planted there by the Assyrians, and amalgamated with them. This mixed race, however, was always regarded with aversion and contempt, by the purer Hebrews of Judea. This explains such expressions as the following: *Can there any good thing come out of Nazareth?* (John i. 46.) *Search and look, for out of Galilee ariseth no prophet.* (John vii. 52.) *And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans?* (Acts ii. 7.) The Galileans were also distinguished from the Jews, by their corrupt dialect, and incorrect pronunciation. Hence the servants of Caiaphas said to Peter—*Thou art a Galilean, and thy speech agreeth thereto.* (Mark xiv. 70. See also Matt. xxvi. 73.)

As Galilee was the country where Joseph and Mary dwelt, (Matt. xiii. 55, iv. 21,) where Jesus was brought up—where he began to teach—where he called his first disciples, (Matt. iv. 13, 23, Mark i. 39, Luke iv. 44, viii. 1, xxiii. 5,) and where he commonly resided, (John vii. 1,) Christ himself, and his followers, were called *Galileans*; (Acts i. 11;) which name was long continued, as an expression of contempt, among Jews and Gentiles.

To Galilee belonged the tract of land given by Solomon to Hiram, king of Tyre, containing twenty cities; (1 Kings ix. 11;) to which Hiram gave the name of the land of *Cabul*. This district was on the north-west border of Galilee, and extended as far north as Tyre.

TOWNS, &c. OF GALILEE.

THE most remarkable places of Galilee, which are mentioned in the Scriptures, are as follows, beginning at the north :—

1. *Dan* is often mentioned in the Bible, as the northern extremity of the land, and the place from which the alarm was given, when the country was threatened with invasion by the Syrians. (Jer. iv. 15, 16, viii. 16.) It was originally a Sidonian colony, under the name of *Laish* or *Le-shem*; and was situated not far to the west of Paneas or Cæsarea Philippi. The tribe of Dan, finding their allotted portion insufficient, a part of them emigrated to the northern frontier, and seized upon Laish, to which they gave the name of Dan. (Josh. xix. 47, Judg. xviii. 7.)

Dan appears to have been, from early times, a seat of idolatrous worship. The Danite emigrants, who took possession of it, established there an image which they had stolen from Micah; (Judg. xviii. ;) and Jeroboam, when he made his golden calves, to divert the attention of the people from the temple at Jerusalem, set up one in Bethel, and the other in Dan, (1 Kings xii. 28, 29,) the two extremities of his dominion.

2. We read in Numbers, (xiii. 21,) that the spies, sent out by Moses, “searched the land, from the wilderness of Zin unto *Rehob*.” This *Rehob* is probably the same with *Beth-rehob* in the neighbourhood of Dan. (Judg. xviii. 28.) It belonged to the tribe of Asher, (Josh. xix. 28,) who, however, were unable to drive out the old inhabitants. (Judg. i. 31.) From Josh. xix. 30, it would seem, that there was another place of the same name, at no great distance.

3. *Berothah* is mentioned (Ezekiel xlvi. 16,) as one of the places situated on the northern frontier of the land of Canaan.

4. *Kedesh in Galilee in Mount Naphtali*, (Josh. xx. 7,) or *Kedesh-naphtali*, (Judg. iv. 6,) so called, to distinguish it from other places of the same name, was, at first, the seat of one of the petty kings enumerated Joshua xii., and afterwards a Levite city and a city of refuge, (Joshua xx. 7, xxi.

32,) within the bounds of Naphtali, situated between Tyre and Cæsarea Philippi. It was the residence of Barak, (Judg. iv. 6,) and, in later times, one of the first places laid waste by Tiglath Pileser. (2 Kings xv. 29.) The name Kedesh signifies *holy*, which may account for the number of places so called.

5. *Hazor*, situated east of Kedesh, was the seat of Jabin, one of the petty kings enumerated Josh. xii. 22; who appears, from Joshua xi. 10, to have been "the head of all those kingdoms." Accordingly, he summoned several of the inferior chiefs to combine with him in resisting the invasion of the Hebrews. Joshua, however, conquered him completely, burnt Hazor, and put the inhabitants to the sword. (Josh. xi. 1—13.) A hundred and twenty years later, we read of another "Jabin, king of Canaan, [or the Canaanites,] who reigned in Hazor, the captain of whose host was Sisera." (Judg. iv. 2.) By him the children of Israel were oppressed, till the Lord raised up Deborah and Barak to deliver them, who conquered Sisera. (4—16.)

By Solomon, Hazor was fortified, (1 Kings ix. 15,) as a defence against invasion; yet was one of the first places taken by Tiglath Pileser. (2 Kings xv. 29.)

6. *Harosheth of the Gentiles* was probably not far from Hazor. Here Sisera resided. (Judg. iv. 2.) Here he mustered his troops before the battle, (13,) and here he was pursued by the enemy after his defeat. (16.)

7. *Achshaph* was the capital of a petty kingdom when Joshua invaded Canaan. (Josh. xii. 20.) It afterwards fell to the lot of the tribe of Asher. (Josh. xix. 25.) Its precise situation is unknown.

8. *Achzib* was one of the cities within the bounds of Asher, (Josh. xix. 29,) from which they were unable to drive out the old inhabitants. (Judges i. 31.) It is now called *Zib*, and is situated on a hill near the sea-coast, north of Ptolemais. Another Achzib, in Judah, is mentioned Josh. xv. 44, and Mic. i. 14.

9. *Accho* was also one of the cities from which the tribe of Asher was unable to expel the Canaanites. (Judg. i. 31.)

In later times it was called *Ptolemais*, from Ptolemy, king of Egypt, who seized upon it about 100 years before the birth of Christ. Under this name it is mentioned repeatedly in the Apocrypha, (1 Mac. v. 15, x. 1, 39, xi. 22, 24, xii. 54, 58,) and once in the New Testament. (Acts xxi. 7.) The emperor Claudius constituted Ptolemais a Roman colony. In the seventh century it was conquered by the Saracens or Arabs. In the eleventh century, it was in the hands of the Egyptian sultans, and suffered many vicissitudes of fortune during the crusades, which began about that time, being taken and retaken by the Christians and Mohammedans alternately, to both of whom it was important, on account of its fine harbour. At the end of the twelfth century, it became the seat of an order of knights, called the Knights of St. John, who afterwards removed to Cyprus, then to Rhodes, and finally to Malta. From this circumstance, the city was called by the French *St. Jean d'Acre*, or *Saint John of Acre*, a corruption of the old name *Accho*. At the end of the thirteenth century, when the Christians were driven out of Palestine by the Egyptians, this was the last place which they abandoned. Since that time, it has never flourished as of old. It still has, however, fifteen thousand inhabitants, is surrounded with deep ditches and high walls, and contains the ruins of many ancient edifices. It is situated on a plain encircled with mountains, that on the south side being Mount Carmel, already described. (See p. 81.) To the plain in which it stands, and to the neighbouring bay, it gives its name. In our own times, this place has been noted for the brave and successful defence of it, by the Turks and English, when besieged by Bonaparte.

10. *Jokneam of Carmel* [i. e. at the foot of Carmel,] was another of the thirty-one petty principalities destroyed by Joshua. (xii. 22.) It was within the bounds of Zebulon, but belonged to the Levites. (Josh. xxi. 34.) It was situated south of Ptolemais, near the bay.

11. *Cinnereth* or *Cinneroth*, a town of Naphtali, (Josh. xix. 35,) was situated at the north-western extremity of the sea of Galilee, to which it sometimes lends its name. (Josh. xi. 2, xii. 3.) See p. 87.

12. *Capernaum*, which is no where mentioned in the Old Testament, but repeatedly in the Gospels, is said, by Matthew, (iv. 13,) to have been "upon the sea-coast, in the borders of Zabulon and Nephthalim." (See p. 118.) Here Jesus spent, for the most part, the three years of his public ministry; for which reason it is called by Matthew (ix. 1,) his own city. Here he performed many wonderful works, and taught often in the synagogue. (John vi. 59.) Here he healed Peter's wife's mother; (Matt. viii. 14;) the nobleman's son; (John iv. 47;) the centurion's servant, (Matt. viii. 56,) and the ruler's daughter, (ix. 23—25.) In the time of Christ this city was very flourishing, by means of its fishery and commerce. It is now in ruins.

13, 14. *Chorazin* and *Bethsaida*, also mentioned in Matt. xi. 21, 22, 24, Luke x. 13—15, as places where Jesus had wrought mighty works, were also situated on the sea of Galilee, though their precise location is no longer known. Bethsaida was the residence of Andrew, Peter, and Philip. (John i. 44.) In John xii. 21, it is called *Bethsaida of Galilee*, to distinguish it from another Bethsaida beyond Jordan. (See p. 121.)

15. *Magdala*, to which Christ retired after feeding the four thousand upon seven loaves, (Matt. xv. 39,) was situated on the sea of Galilee, south of Capernaum. To this place belonged the woman mentioned Mark xv. 40, xvi. 9, Luke viii. 2; who is, therefore, called *Mary Magdalene*, i. e. *Mary of Magdala*.

16. Still further south, upon the same side of the lake, stands *Tiberias*; so called, in honour of the emperor Tiberius, by Herod Antipas, who built the place, and made it the capital of Galilee. This is the Herod whom Luke (iii. 1,) calls *Tetrarch of Galilee*; who beheaded John the Baptist, (Matt. xiv. 3—11,) and who sought the life of Christ himself. (Luke xiii. 31.) He resided, probably, in *Tiberias* himself; which may be the reason that the Saviour never visited the place. When the Romans made war upon the Jews, this place surrendered without waiting for a siege. On account of this timely submission, the Jews of *Tiberias* remained unmolested, and that city afterwards became a celebrated seat of Jewish learning.

In early times, Tiberias was a bishop's see. In the seventh century, it was taken by the Saracens; and though it passed into the hands of Christians at the time of the Crusades, it returned to the possession of the Mohammedans, near the end of the thirteenth century.

It is now called *Tabaria*, and is still a considerable place. It is chiefly inhabited by Turks, though there are some Christians resident there, and several hundred families of foreign Jews, who enjoy perfect religious liberty. The town is situated on a plain, surrounded by hills. It is excessively hot, and very unhealthy.

17. *Cana of Galilee*, where Jesus performed his first recorded miracle, (John ii. 1—11,) is still a neat, though poor village, a few miles north of Nazareth. It is under the government of a Turkish officer, but is chiefly inhabited by Christians. The inhabitants point out a house to strangers, as the very one in which the water was turned to wine; and also the ruins of a church, built here by the empress Helena fifteen hundred years ago.

18. *Gath-hepher*, (or *Gittah-hepher*), so called, to distinguish it from other places called Gath, was the birth-place of the prophet Jonah, (2 Kings xiv. 25,) and belonged to the tribe of Zebulun. (Josh. xix. 13.) It was, probably, situated in the *land of Hopher*, mentioned 1 Kings iv. 10.

19. *Nazareth*, now called *Naserah*, where the mother of Jesus dwelt, and where he himself spent his early life, from which circumstances he derived the title of *Jesus of Nazareth*, (Mark xvi. 6, Matt. xxi. 11, Luke xxiv. 19, John i. 46, Acts ii. 22, &c.,) is situated to the south of Cana, partly in a valley, and partly on the declivity of an adjacent hill. A hill is to this day pointed out on the south of Nazareth, as the one from which the people of the place attempted to precipitate the Saviour. (Luke iv. 29.) After the expulsion of the Europeans from the Holy Land, about the end of the thirteenth century, this place gradually dwindled into insignificance, until the year 1620, when the Roman Catholics obtained permission from the emir of the Druses to rebuild the church of the *Annunciation*, which had fallen to ruins. From that time the town increased, and is now one of the most important places in

the pachalic of Acca. The Christian inhabitants of Nazareth enjoy a degree of toleration unknown elsewhere in Syria or the Holy Land.

In this place there is a Franciscan convent rebuilt in 1730. Within its walls is the church of the *Annunciation*, erected, it is said, upon the spot where Mary received from the angel the annunciation of the birth of Christ. (Luke i. 31.) This is the finest church in the country, excepting that of the Holy Sepulchre in Jerusalem. On the south side of the town there is another church, said to be built upon the site of the synagogue in which the Saviour taught. (Luke iv. 16.) Here, too, the people pretend to show the very house inhabited by Joseph, and the well from which the Virgin Mary drank.

The inhabitants of Nazareth are said to differ from the other people of the country, both in personal appearance, and in speech.

20. *Daberath*, a city of the Levites, in the land of Issachar, (Josh. xix. 12, xxi. 28,) is probably the same with the modern *Dabury*, at the foot of Mount Tabor.

21. A mile or two south-west of Nazareth, are shown the ruins of *Endor*, a town belonging to Manasseh, but within the bounds of Issachar, (Josh. xvii. 11.—See p. 116,) near which Barak defeated Sisera. (Judges iv. Ps. lxxxiii. 10, 11.) Here dwelt *the woman that had a familiar spirit*, of whom Saul went to inquire when forsaken by the Lord. (1 Sam. xxviii. 7—25.) A cave is still pointed out to travellers as the one which she inhabited.

22. The “city called *Nain*,” at the gate of which Jesus raised the widow’s son to life, (Luke vii. 11—15,) is now a small village, not far from Endor, southward from Mount Tabor, inhabited by Jews, Mohammedans, and Christians.

23. A little to the south of Nain, stood *Shunem*, another of the towns of Issachar. (Josh. xix. 18.) Here the Philistines encamped, before the battle in which Saul was slain. Here, in later times, dwelt the woman with whom Elisha lodged on his journeys from Gilgal to Mount Carmel, (2 Kings iv. 8—37,) and whose son he raised from the dead. The account of this miracle given after Elisha’s death, by

his servant Gehazi to the king, was the occasion of the restoration of the widow's lands. (2 Kings viii. 1—16.) From this place, too, came Abishag (for that reason called) the Shunamite. (1 Kings i. 3, ii. 17, 21, 22.)

24. *Aphek*, another town of Issachar, near which the battle was fought in which Saul and Jonathan were slain, (1 Sam. xxix. 1, xxviii. 4,) was situated on the plain of Jezreel or Esdrelon.

There was another *Aphek* in the tribe of Asher, on the northern frontier of the land of Canaan, near Mount Lebanon, (Josh. xiii. 4, xix. 30, Judges i. 31,) in which quarter there is, at the present day, a village called *Aphka*. This is probably the place mentioned in 1 Kings xx. 26—34. Which of these *Apheks* is the one recorded in Josh. xii. 18, cannot now be ascertained.

25. *Megiddo* (Josh. xii. 21,) was also a city of Manasseh, within the bounds of Issachar, situated on or near the brook Kishon. (Josh. xii. 11.—See p. 99, 114.) Solomon fortified the place, (1 Kings ix. 15,) and assigned it as the residence of one of his purveyors; (iv. 12.) Two kings of Judah, Ahaziah and Josiah, died in battle at Megiddo. (2 Kings ix. 27, xxiii. 29.)

26. *Taanach* is repeatedly mentioned in connexion with Megiddo, (Joshua xii. 21, xvii. 11, Judges i. 27, v. 19, 1 Kings iv. 12, 1 Chron. vii. 29,) very near to which it no doubt stood. It was within the bounds of Issachar, but assigned to the Manassites; who, however, were unable to expel the old inhabitants. (Judg. i. 27.) Afterwards it was given to the Levites. (Josh. xxi. 25.)

III. SAMARIA.

THE name Samaria was originally applied to a hill, which Omri, king of Israel, bought of one *Shemer*, and built a city upon it, which he also called *Samaria*. (1 Kings xvi. 24.) This city became the capital of the kingdom of Israel. We find the name used, however, to denote a region of country, in 1 Kings xiii. 32, and 2 Kings xvii. 24, 26, &c., in which sense it is constantly employed by later writers.

The region bearing this name, was bounded on the north by the plain of Esdrelon in Galilee, on the east by the Jordan, on the south by a district of Judea, and on the west by a narrow strip of land, belonging also to Judea, and dividing Samaria from the sea.

The most important places in Samaria, which are mentioned by the sacred writers, are the following:—

1. *Beth-shean*, a town belonging to Manasseh, within the bounds of Issachar, (Josh. xvii. 11.—See p. 114,) from which, however, the Manassites were unable to expel the Canaanites. (Josh. xvii. 12, Judg. i. 27.) In the time of Saul, this place belonged, probably, to the Philistines, as they there exposed his body. (1 Sam. xxxi. 10.) Afterwards, however, it must have become subject to the king of Judah, as it is included among Solomon's dominions. (1 Kings iv. 12.) Beth-shean was situated on the borders of Galilee and Samaria, upon the edge of the great plain of Jordan, where the ground begins to rise from a level into mountainous elevations. The Greeks called it *Scythopolis*. (See p. 117.) It is now in ruins.

2. *Jezreel*, a town of Issachar, (Josh. xix. 18,) was situated on the plain of the same name. (See p. 88.) It was one of the places over which Ishbosheth, Saul's son, reigned, after his father's death. (2 Sam. ii. 9.) Before the battle of Gilboa, in which Saul was slain, the Israelites encamped "by a fountain* in Jezreel." (1 Sam. xxix. 1.) The battle took place at no great distance, so that the first news of the catastrophe reached Jezreel. (2 Sam. iv. 4.)

Ahab, king of Israel, and Joram, his successor, both resided in Jezreel. (1 Kings xviii. 44—46, xxi. 1.) At Jezreel, Jezebel the wife of Ahab, and Joram his son, were slain by Jehu. (2 Kings ix. 33, viii. 29, ix. 15, 24.)

3. *Dothan*, the place where Joseph was sold by his brethren, (Gen. xxxvii. 17,) and where the Syrian troops attempted to seize Elisha, (2 Kings vi. 13—23,) was situated not far from Beth-shean and Jezreel, at a narrow pass through the mountains of Gilboa, leading into Judea.

* On the same spot the Crusaders encamped, A. D. 1183, when about to engage with Saladin.

4. The *city* of *Samaria* was built by Omri, king of Israel, after the burning of the palace at Tirzah, on a hill which he purchased from a man named *Shemer*. (1 Kings xvi. 18, 24.) This city was the metropolis of *the ten tribes*, or the kingdom of *Israel*, as Jerusalem was of the kingdom of *Judah*. Thus we read in the books of Kings, that such and such persons "reigned over Israel, in *Samaria*." (1 Kings xvi. 29, 2 Kings iii. 1, xiv. 23, xv. 23, &c.) Here too they were buried. (1 Kings xvi. 28, xxii. 37, &c.) Hence the language of Isaiah, (vii. 8, 9,) "The head of Syria is Damascus, and the head of Ephraim [i. e. Israel] is *Samaria*." We learn from 2 Kings x. 2, that *Samaria* was a *fenced* or fortified city. It was twice besieged by Ben-Hadad, king of Syria, without success. (1 Kings xxi. 1—20, 2 Kings vi. 24, &c. vii. 6, 7.) It was taken, however, by Shalmeneser, king of Assyria, after a siege of three years. (2 Kings xviii. 9, 10.) After this period, it experienced many vicissitudes, passing, by turns, through the hands of the Syrians and the Romans; but did not regain its ancient splendour till the time of Herod the Great, who enlarged and adorned it, and increased its population by introducing sixteen thousand emigrants. Among the public edifices which he built, was a temple to Augustus Cæsar, from which the city obtained the Greek name *Sebaste*, corresponding to the Latin *Augusta*. The city has now almost wholly disappeared. It was situated in a valley surrounded by hills. The soil was very rich, and is, to this day, assiduously cultivated; so that a modern traveller observes, that *Samaria* is now a mere garden. The ruins of a church are still visible, erected by the empress Helena, upon the spot where John the Baptist was supposed to have been beheaded; and his grave is still pointed out, with those of the prophets Obadiah and Elisha, in a subterraneous chapel.

5. South of *Samaria*, between Mount Ebal and Mount Gerizim, (see p. 9,) stood *Shechem*, or *Sichem*, one of the oldest cities of Palestine. It was a city in Jacob's time, (Gen. xxxiii. 18,) if not in Abraham's. (Gen. xii. 6.) When Jacob returned from Mesopotamia, it was in the possession of Hamor, a Hivite Prince. On the division of the land among the tribes, this city fell to Ephraim, (Josh. xxi. 21,) but was afterwards set apart for the Levites.

Here Joshua assembled the people before his death, and renewed the covenant between them and the Lord. (Josh. xxiv.) After the death of Gideon, Shechem became a seat of idolatrous worship, the people worshipping *Baal-berith* there. (Judg. viii. 33, ix. 4, 46.) The people of Shechem resisted the usurpation of Abimelech, who therefore brought an army against it, and "took the city, and slew the people that was therein, and beat down the city, and sowed it with salt." (Judg. ix. 45.) It was rebuilt again, however; for David mentions it, Ps. lx. 6; and we read, in 1 Kings xii. 1, that all Israel came to Shechem, after the death of Solomon, to make Rehoboam king. On his refusing, however, to accede to their request, ten tribes chose Jeroboam for their sovereign, who fixed upon Shechem as his royal residence, and *built* [i. e. rebuilt] and adorned it; (xii. 25.)

On the return of the Jews from captivity, the mixed race who inhabited Samaria, desired to assist in the erection, and participate in the privileges, of the temple at Jerusalem, but were refused. They consequently built a temple for themselves upon Mount Gerizim, where, under the direction of a Jewish priest, Manasseh, they worshipped in strict observance of the law of Moses. (See John iv. 20.) This temple stood two hundred years, and was finally destroyed 129 years before the birth of Christ. In the New Testament, Shechem is called *Sychar*. (John iv. 5.) By the Romans it was called *Flavia Neapolis*, in honour of the emperor Flavius Vespasian. *Neapolis* has been corrupted by the Arabs into *Nablus*, which is the present name. It is still a considerable place, and its site is remarkably pleasant and productive. In the vicinity, travellers are still directed to the graves of Joseph, Joshua, and Eleazar. (Josh. xxiv. 29, 30, 32, 33.)

Without the town is Jacob's well, (John iv. 56,) so called, because "near to the parcel of ground that Jacob gave to his son Joseph." (John iv. 3, Gen. xlviii. 22.) Here the descendants of Joseph interred his bones, according to his own request. (Gen. l. 25, Josh. xxiv. 32.)

6. *Gilgal*, where one of the petty Canaanitish kings resided, (Josh. xii. 23,) was situated on the plain of Sharon, (see p. 88,) in the neighbourhood of Shechem, and

“beside the plains of Moreh.” (Deut. xi. 30.) There was another Gilgal in Judea.

7. *Thebez* was situated north-east of Shechem, with which city it took part in resisting the usurpation of Abimelech, who besieged the place and took it; but just as he was setting fire to a tower, in which the inhabitants had taken refuge, a woman threw a piece of a mill-stone on his head, and his armour-bearer slew him. (Judg. ix. 50—54.)

8. Respecting the situation of *Luz*, (Judg. i. 22—26,) *Aruma*, (Judg. ix. 41, 2 Kings xxiii. 36,) and *Asher*, (Josh. xvii. 7,) little is now known.

9. *Abel-Meholah*, which was probably the birth-place of Elisha, (1 Kings xix. 16,) and is mentioned in the account of Gideon’s victory over the Midianites, (Judg. vii. 22,) was situated in the plain of Jordan, between Shechem and Beth-shean. (See pp. 133, 134.)

10. *Zartanah*, or *Zereda*, or *Zeredathah*, the native place of Jeroboam, the first king of Israel, (1 Kings xi. 26,) was situated on the west bank of the Jordan, near Beth-shean, (1 Kings iv. 12,) directly opposite to Succoth. Between these places Solomon caused brazen vessels for the temple to be cast. (1 Kings vii. 46, 2 Chron. iv. 17.)

11. *Aenon*, near to *Salim*, where John baptized after he left Bethabara, (John iii. 23; or *Bethany*,—see p. 123, note,) was situated south of Beth-shean, in the plain of Jordan. The *Salim* mentioned in the verse just cited, is probably the same with that in Gen. xiv. 18, as this situation would agree much better with the history, than that commonly adopted, viz. that the Salem there mentioned was Jerusalem.

12. *Lebonah*, (Judg. xxi. 19,) south of Shechem, on the western side of a delightful valley.

13. *Shiloh*, where Joshua set up the tabernacle, and whence he sent surveyors to make a partition of the land (Josh. xviii. 1,) was situated between Lebonah and Bethel. Here all the children of Israel assembled, several times a year, to celebrate the festivals. On one of these occasions,

the men of Benjamin stole the daughters of the men of Shiloh. (Judg. xxi.) The tabernacle was afterwards removed to Gilgal. (1 Sam. x. 8, xi. 15, xv. 33, Jer. vii. 12—14, Ps. lxxviii. 58, &c.) Shiloh was the residence of the prophet Abijah. (1 Kings xiv. 2.) There is now no relic of it visible.

14. *Bethel* was situated between Shechem and Jerusalem. It was originally called *Luz*. (Gen. xxviii. 19, xxxv. 6, Josh. xviii. 13, Judg. i. 23.) But when Jacob had seen two visions of the Lord upon the spot, he gave it the name of *Bethel*, or the *House of God*, (Gen. xxviii. 10—19. xxxv. 1—7, 9—15,) and ever afterwards regarded it as sacred.

When the Hebrews invaded Canaan, Bethel was the residence of a petty king. (Josh. xii. 9.) It was assigned by Joshua to the tribe of Ephraim; but the Canaanites regained and kept possession of it, till at length the Ephraimites obtained it, through the treachery of one of the inhabitants. (Judg. i. 22—26.) The tabernacle was for a long time stationed at Bethel. (Judg. xx. 27, 1 Sam. x. 3, Hos. xii. 5.)

After the death of Solomon, Bethel belonged to the new kingdom of Israel, and was selected by Jeroboam as one of the two places to be appointed for the worship of his golden calves, (1 Kings xii. 28—33,) probably on account of its ancient reputation for superior sanctity. In the reign of Jeroboam II. Amaziah, the priest of Bethel, accused the prophet Amos (who had been sent to denounce him,) of a conspiracy against the king; in consequence of which he was expelled from Bethel. (Amos vii. 10—13.) We read in 2 Kings x. 29,) that Jehu, though he abolished the worship of Baal in his dominions, “departed not from the sins of Jeroboam, the son of Nebat, who made Israel to sin; to wit, the golden calves that were in Bethel and that were in Dan.” Amos uses the phrase “coming to Bethel” to denote idolatry; (iv. 4;—see also v. 5;) and the prophet Hosea, thinking the place unworthy of its ancient name, (*the house of God*) calls it *Beth-aven*, or the house of iniquity; (v. 8, iv. 15, x. 5, 8.) There was another Beth-aven, however, which is mentioned Josh. vii. 2, (as being east of Bethel,) and 1 Sam. xiii. 5. Also, a *wilderness of Beth-aven*. (Josh. xviii. 12.) The threatenings denounced

against Bethel by Amos, (iii. 14,) were fulfilled by Josiah, king of Judah. (2 Kings xxiii. 15.) One of the priests sent back from Assyria to teach the people "the manner of the God of the land," took up his abode in Bethel.

After the inhabitants of Bethel were carried into captivity, colonists from Judah and Benjamin took possession of the place, (Ezra ii. 28, Neh. vii. 32, xi. 31,) who were themselves carried captive at a later period. The latter, however, or their descendants, returned, and resumed their former possessions.

5. *Tirzah* was the residence of the kings of Israel, from Jeroboam (who removed thither from Shechem,) to Zimri, who, when besieged by Omri in his palace, to avoid captivity, set fire to the house, and perished in the flames. (1 Kings xvi. 18.) Omri, his successor, built Samaria. (See p. 134.) The precise situation of Tirzah is unknown. It was probably within the bounds of Ephraim.

16. "When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua, the son of Nun, among them. According to the word of the Lord, they gave him the city which he asked, even *Timnath-erah*, in Mount Ephraim; and he built the city and dwelt therein." (Josh. xix. 49, 50.) And when he died, "they buried him in the border of his inheritance in *Timnath-erah*, which is in Mount Ephraim, on the north side of the hill Gaash;" (xxiv. 30. —See p. 84.) The name is written *Timnath-heres*, in Judg. ii. 9.

17. Two places of the name of *Shamir* are mentioned in Scripture; one in Mount Ephraim, where Tola, the judge, resided, (Judg. x. 1,) the other in the mountains of Judah. (Josh. xv. 48.)

18. The city of *Ephraim*, mentioned in 2 Sam. xiii. 23, and John xi. 54, was situated, probably, in the desert of Beth-aven, within the bounds of the tribe of Ephraim. It is uncertain whether the *Ephraim* which Abijah, king of Judah, took from Jeroboam, king of Israel, (2 Chron. xiii. 19,) was the same with that just mentioned.

19. *Seirath*, on Mount Ephraim, was the place to which Ehud fled after he had slain Eglon, king of Moab. (Judg. iii. 26, 27.)



IV. JUDEA.

THE name *Judea* denotes, sometimes the whole land of Israel west of Jordan, sometimes the southern part of it. In the latter sense, it was bounded, on the north by Samaria, on the east by the Dead sea, on the south by Arabia, and on the west by the Mediterranean. The territory of Judea on the sea-coast, extended as far north as Ptolemais, in a narrow tract of land forming the western boundary of Samaria, and dividing that province from the sea.

Judea comprehended the territory of the tribes of Judah, Benjamin, and Simeon; (see p. 117;) and it appears from a passage in the Apocrypha, that, in later times, a part of Samaria and Galilee was added to Judea. (1 Mac. x. 25.) When Jerusalem was destroyed by the Chaldees, and the Jews carried captive into Babylon, the Idumeans took advantage of their absence to seize upon the south-western district of Judea. Though they afterwards embraced the Jewish religion, and amalgamated with the Jews, the district which they inhabited continued to be called *Idumea*, under which name it is mentioned, Mark iii. 8.

The following are the most important places of Judea mentioned in the Bible:—

1. *Jericho, the City of Palm-trees*, (Deut. xxxiv. 3,) situated six or eight leagues east of Jerusalem, in the plain of Jordan, was one of the oldest cities in the Holy Land. It stands first among the Canaanitish kingdoms, enumerated by Joshua, (xii. 9,) and was the first place attacked by the Israelites after passing the Jordan. When taken, it was reduced to ashes, and the inhabitants all destroyed, with the exception of one family. (Josh. vi. 21—25.) Notwithstanding the curse which Joshua pronounced upon the man who should rebuild Jericho—*He shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it*, (vi. 26,) we soon find it again mentioned as a city. (Judg. iii. 13, 2 Sam. x. 4, 5.) These texts, however, may refer simply to the ruins of the old town; for we do not find the fulfilment of the prophecy recorded

till the reign of Ahab, in whose days "Hiel the Bethelite, built Jericho: he laid the foundation thereof in Abiram, his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua, the son of Nun." (1 Kings xvi. 34.) The city itself, however, appears to have flourished. In the days of Elijah and Elisha there was a school of the prophets here; and both those men of God appear to have resided much at Jericho. In the neighbourhood of this place was the spring, the waters of which Elisha healed. (2 Kings ii. 19—22.) The spring is still pointed out to travellers, who describe the water as remarkably copious and excellent.

We read in Ezra ii. 34, and Nehem. vii. 36, that three hundred and forty-five of the inhabitants of Jericho, who had been carried captive, returned to Judea with Zerubbabel, and in Neh. iii. 2, we find them at work upon the walls of Jerusalem.

Jericho is several times mentioned in the Gospels. Here Zaccheus, the publican, resided, (Luke xix. 1—10,) and here Jesus healed two blind men. (Matt. xx. 29, Mark x. 46.)

Under the Romans, Jericho was the second city of Palestine. It was one of the royal residences of Herod the Great, who died there. It was laid waste by Vespasian, but rebuilt by Adrian. In the war of the crusades it was again reduced to ashes, and its place is now occupied by a miserable hamlet called *Riha*.

2. *Gilgal*, the first encampment of the Hebrews, after the passage of the Jordan, was situated south-east of Jerusalem, between that city and the river. Here the twelve stones were set up, which had been taken from the midst of Jordan, as a memorial of the wonderful event there witnessed. (Josh. iv. 20.) This place continued for seven years to be the head quarters of the Israelites, during the war which Joshua carried on against the Canaanites. (Josh. ix. 10, x. 6, 9, 15, 43.) The tabernacle also remained here until it was removed to Shiloh, (Josh. xviii. 1,) from which place it was again brought back to Gilgal, as appears from 1 Sam. x. 8, xi. 15, xv. 33.

Gilgal is mentioned, 1 Sam. vii. 16, as one of the places to which Samuel went in circuit, yearly, to administer jus-

tice. At Gilgal, he assembled the people to "renew the kingdom," that is, to confirm the appointment of Saul. (1 Sam. xi. 14, 15.) Gilgal is also mentioned in the history of the prophets Elijah and Elisha. (2 Kings ii. 1, iv. 38.) In later times it became notorious for the idolatrous rites celebrated there. To this circumstance, Amos (iv. 4, 5,) and Hosea (iv. 15, ix. 15, xii. 11,) allude. The place has now totally disappeared.

3. *Engedi*, or *Hazazon-tamar*, (2 Chron. xx. 2,) was situated near the middle of the western shore of the Dead sea. It was celebrated for its palm-trees. The "strong holds at Engedi," where David hid himself, (1 Sam. xxiii. 29,) were probably caves in the neighbourhood of this city. In Canticles (i. 14,) we read of the *vineyards of Engedi*; and we learn from modern travellers, that this region has, in later times, been celebrated for its wine.

4. *Ziph* was the name of two cities belonging to the tribe of Judah. The one was situated at the southern extremity, on the borders of Edom; (Josh. xv. 24;) the other much further north, on a hill of the same name, eight Roman miles east of Hebron. This Ziph was one of the cities which Rehoboam fortified. (2 Chron. xi. 8.) In the neighbourhood of this place, was the wilderness of Ziph, where David fled from Saul's persecution. (1 Sam. xxiii. 13—24.) (See p. 93.)

5. *Carmel*, (Josh. xv. 55, 1 Sam. xv. 12,) a city on a hill of the same name, (see p. 85,) was situated a few miles to the east of Ziph. Here were the possessions of Nabal, the husband of Abigail, to whom David made application for provisions. (1 Sam. xxv. 2, &c.) Abigail, whom David married after Nabal's death, is called (1 Sam. xxvii. 3,) *a Carmelitess*.

6. *Maon*, where Nabal resided, though his possessions were in Carmel, (1 Sam. xxv. 2,) was situated south of the latter place. (Josh. xv. 55.) In the neighbourhood was the wilderness of Maon; (p. 93.)

7. *Zoar*, one of the five cities in the vale of Siddim, which was spared, at Lot's request, when the others were

destroyed, (Gen. xix. 21,) was situated at the southern extremity of the Dead sea. In the first century of the Christian era, it was a bishop's see. It is now an inconsiderable village. The situation is exceedingly unhealthy, and the people very poor.

8. *Aioth*, (Isa. x. 28,) or *Aija*, (Neh. xi. 31,) or *Ai*, was situated on an elevated spot east of Bethel. (Josh. viii. 11.) It is mentioned several times in the history of Abraham. (Gen. xii. 8, xiii. 3.) It was burnt by Joshua, (Josh. viii. 24, 25,) but afterwards rebuilt. After the return of the Jews from captivity, the Benjamites, to whom the place belonged, resumed possession of it. (Neh. xi. 31.)

9. There appears to have been two places of the name of *Migron*; one near the northern frontier, mentioned Isa. x. 29; the other, further south, near Gibeah, mentioned 1 Sam. xiv. 2.

10. South of Migron, and east of Beth-aven, lay *Michmas*, (1 Sam. xiii. 5,) a town of Benjamin. (Ezra ii. 27 Neh. xi. 31.) This place is several times mentioned in the account of Saul's wars with the Philistines. (1 Sam. xiii. 2, 5, 10, 16, 23, xiv. 5, 31.) In Isaiah x. 29, we read of a *passage*, or narrow pass, between two rocks south of Michmas which we find minutely described in 1 Sam. xiv. 45. This pass appears to have been highly important as a military post. (1 Sam. xiii. 2—4.) It was taken by Jonathan and his armour-bearer, in the face of a Philistine garrison (1 Sam. xiv. 13—22.)

11. *Geba*, called (Judg. xx. 10, 1 Kings xv. 22,) *Geba of Benjamin*, to distinguish it from another Geba, in the tribe of Asher, not mentioned in the Bible, was situated between Shechem and Jerusalem. It was one of the most northerly places in Judea, as appears from 2 Kings xxiii. 8 and Zech. xiv. 10, where the phrases, "from Geba to Beersheba," "from Geba to Rimmon," are used to denote the whole length of Judea. It was one of the cities assigned to the priests out of the tribe of Benjamin. (Josh. xviii. 24, xxi. 17.) In the neighbourhood of this place David defeated the Philistines. (2 Sam. v. 25.) Geba is also mentioned by Isaiah; (x. 29.)

12. *Gibeah of Benjamin*, (1 Sam. xiii. 2, 15, 2 Sam. xxiii. 29, Judg. xix. 14, xx. 4,) so called to distinguish it from another Gibeah in Judah; also *Gibeah of Saul*, because Saul resided there. (1 Sam. x. 26, xi. 4, xv. 34, Isa. x. 29.) The people of this place demanded seven of Saul's sons from David, and hung them. (2 Sam. xxi. 1—9.) Long before this, the inhabitants of Gibeah had been guilty of a piece of cruelty so atrocious, that, as the sacred historian declares, "there was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt." (Judg. xix. 30.) The other tribes, indignant at the outrage, demanded the offenders to be given up; but the Benjamites refusing to deliver them, the whole nation rose in arms against this single tribe, and though at first repulsed, at last succeeded in destroying Gibeah, and twenty-five thousand men of the tribe of Benjamin. (Judg. xx. 46.) By this deed, the people of Gibeah became infamous in Israel, so that the prophet Hosea alludes to their wickedness as if proverbial; (ix. 9, x. 9.)

13. *Gibeon* was situated five Roman miles north-west of Jerusalem. It is not mentioned among the royal cities enumerated in Josh. xii. 9—24, nor is there any mention of a king of Gibeon in Scripture; though Joshua describes it as a "great city, like one of the royal cities;" (x. 2.) The ambassadors who came to Joshua from Gibeon, say, "our elders and all the inhabitants of our country," not "our king." (Josh. ix. 11.) It is probable, therefore, that in it, and the three cities connected with it, Chephirah, Beeroth, and Kirjath-jearim, (Josh. ix. 17,) there prevailed a sort of democratic government.

In the ninth chapter of Joshua, we have an account of a stratagem practised by the Gibeonites, in order to escape destruction, in consequence of which a league was made with them by Joshua. When the deception was discovered, the children of Israel, though they spared their lives, degraded them to the meanest offices in the service of the sanctuary. Soon after, Joshua was called upon to act as protector of his new allies. Adoni-zedek, king of Jerusalem, when he heard that the Gibeonites had made a separate peace with the invaders, combined with four other Canaanitish kings to destroy the city, but was himself defeated and destroyed by Joshua. (Josh. x.)

On the division of the land among the tribes, Gibeon, Chephirah, Beeroth, and Kirjath-jearim, fell to the lot of Benjamin. (Josh. xviii. 15.) Afterwards, however, Gibeon was given to the priests and Levites. (Josh. xxi. 17.) In the latter part of David's reign, the sanctuary was at Gibeon, and the high priest Zadok, dwelt there; (1 Chron. xvi. 39, 40, xxi. 29;) and there Solomon went to offer sacrifices on his accession to the throne.

At the *pool of Gibeon* a battle took place between twelve of David's men, and twelve of Ishbosheth's, in which every man was killed. (2 Sam. ii. 13.) This pool is no doubt the "great waters in Gibeon," mentioned by Jeremiah; (xli. 12.) We read in 2 Sam. xx. 8, that Joab assassinated Amasa, "at the great stone, which is in Gibeon," probably a memorial of the battle above mentioned.

14. *Chephirah* (Josh. ix. 17,) belonged to the tribe of Benjamin before the captivity, and was re-occupied by the Benjamites who returned. (Josh. xviii. 26, Ezra ii. 25, Neh. vii. 29.)

15. *Beeroth*, another of the cities of the Gibeonites, (Josh. ix. 17,) also belonged to the tribe of Benjamin, and was also re-possessed by them on their return. It lay at the foot of the hill on which Gibeon was built. To this place belonged the two men who murdered Ishbosheth. (2 Sam. iv. 2, 3.)

16. *Baalah*, which is *Kirjath-jearim*, (Josh. xv. 9,) also called *Kirjath-baal*, (Josh. xv. 60,) and simply *Kirjath*, (Josh. xviii. 28,) was situated on the borders of Benjamin and Judah, for which reason it is reckoned among the cities of both tribes. (Josh. xv. 60, xviii. 28.) But in Judg. xviii. 12, it is called *Kirjath-jearim in Judah*. In this place the ark of the covenant remained twenty years, after it was removed from Beth-shemesh, (1 Sam. i. 2,) until David having obtained possession of Jerusalem, fixed the sanctuary there. (2 Sam. vi.)

17. *Ramah*, called also *Ramathaim-zophim*, was situated on a hill north of Jerusalem, between that city and Bethel. It seems probable, from Judges xix. 13, and Hosea v. 8, that it was not far from Gibeon. Here the prophet Samuel was born. (1 Sam. i. 1.) Here he dwelt; (ix. 18.) Here

he anointed Saul to be king over Israel; (ix. 27, x. 1.) Here, in all probability, he died; and here he certainly was buried; (xxv. 1.)

Ramah, though it belonged to the tribe of Benjamin, (Josh. xviii. 25,) was included in the kingdom of *Israel*. Baasha, the second king after Jeroboam, fortified and garrisoned it; (1 Kings xv. 7, 2 Chron. xvi. 1;) but Asa, the contemporary king of Judah, having bribed the king of Syria to invade Baasha's northern provinces, and thereby compelled him to withdraw his garrison from Ramah, regained possession of the place, (1 Kings xv. 18, 2 Chron. xvi. 2—6,) which afterwards continued subject to the kings of Judah.

When Jerusalem was taken by the Chaldeans, Ramah was the head quarters of Nabuzar-adan, the captain of the guard. There he brought his captives, and among the rest the prophet Jeremiah, who, however, was there set at liberty. (Jer. xl. 1.) The same prophet represents Rachel, who was buried in the neighbourhood of Ramah, (1 Sam. x. 2,) as mourning there over the captivity of Israel. (Jer. xxxi. 15.)

In the New Testament, Ramah is called Arimathea, (a corruption of *Ramathaim*.) To this place belonged Joseph, in whose tomb Christ was buried. (Matt. xxvii. 57, Luke xxiii. 50, 51, John xix. 38.)

On the hill where Ramah once stood, there is now a village, situated in the midst of ruins, and called *Samuel* by the Arabs who inhabit it. Ramah is not to be confounded with *Ramlah*, a town further west, upon the sea-coast, built in the eighth century.

18. *Gallim*. (1 Sam. xxv. 44, Isa. x. 30.)

19. *Laish*. (Isa. x. 30.)

20. *Anathoth*, one of the towns of Benjamin allotted to the priests, (Josh. xxi. 18,) was situated three Roman miles to the north of Jerusalem.—It was the birth-place of Jeremiah, (Jer. i. 1,) who denounces threats against the inhabitants, because they attempted to forbid his prophesying in the name of the Lord. (Jer. xi. 19—22, 25.) It was also the native place of Abiezer, one of David's mighty men, (2 Sam. xxiii. 27,) and the place to which Abiathar

was confined by Solomon, because he had taken part with Adonijah. (1 Kings ii. 26.) Among the Jews who returned from captivity with Zerubbabel, there were 128 men of Anathoth. (Ezra ii. 23, Neh. vii. 27.)

21, 22. *Madmenah* and *Gebim*. (Isa. x. 31.)

23. *Nob*, a "city of the priests," (1 Sam. xxii. 19,) in the land of Benjamin, (Neh. xi. 32,) was within sight of Jerusalem, towards the north. Here David obtained from Abimelech the priest, shew-bread,* to appease his hunger, and the sword of Goliath to defend himself, when he fled from Saul. (1 Sam. xxi. 1—9.) For this connivance, Saul put to death not only Abimelech himself, but all the "men and women, children and sucklings, and oxen, and asses, and sheep," in Nob, the city of the priests; (xxii. 19.)

24. *Gezer*, on the borders of Ephraim and Benjamin, (Josh. xvi. 3,) was the residence of a Canaanitish king, (Josh. xii. 12,) who came to the aid of Lachish, when besieged by Joshua, but was totally defeated. (Josh. x. 33.) The city seems, however, to have continued in the possession of the Canaanites; for the Ephraimites, though they made them tributary, could not drive them out. (Josh. xvi. 10, Judg. i. 29.) In the reign of Solomon, the place was conquered; not by Solomon himself, but by his father-in-law, Pharaoh, king of Egypt, who "had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife." (1 Kings ix. 16.) Solomon rebuilt it; (17.)

25. *Upper* and *Nether Beth-horon* (Josh. xvi. 3, 5,) were situated about 12 Roman miles north-west of Jerusalem, the former on the brow of a hill, the latter in a valley below, the descent to which is called (Josh. x. 11,) *the going down to Beth-horon*. These towns were built by *Sherah*, a granddaughter of Ephraim. (1 Chron. vii. 24.) Though sufficiently strong by nature, they were fortified by Solomon. (1 Kings ix. 17, 2 Chron. viii. 5.) Here a bloody battle

*The shew-bread had, no doubt, been removed to the priest's house, because fresh was to be furnished on the morrow.

was fought between Judas Maccabæus and the Syrian general Nicanor, in which the army of the latter was cut to pieces. (2 Maccab. xv. 25—27.)

26. *Emmaus*, which is mentioned only once in the New Testament, (Luke xxiv. 13,) as the place to which the two disciples were journeying on the day of Christ's resurrection, is there stated to have been distant sixty furlongs from Jerusalem, probably towards the north.

There was another Emmaus in the western part of Judea, which will be described hereafter.

27. *Mizpah*, in Benjamin, (Josh. xviii. 26,) appears to have been situated north of Jerusalem, and at no great distance.

Before there were kings in Israel, the assemblies of the people or their representatives were held at Mizpah, (Judg. xx. 1, xxi. 15, 1 Sam. vii. 5—7, x. 17,) probably on account of its central situation. In later times, Asa, king of Judah, fortified Mizpah as a defence against the invasions of the kings of Israel; using, for this purpose, the materials which Baasha, king of Israel, had brought to Ramah, with a similar design. (2 Chron. xvi. 6.) Here Gedaliah resided, Nebuchadnezzar's governor of Judea, (Jer. xl. 6,) who was afterwards murdered by Ishmael. (Jer. xli. 1—6, 2 Kings xxy. 25.)

After the return of the Jews from captivity, Mizpah was rebuilt and occupied; and in Neh. iii. 17, 19, we find the men of Mizpah working upon the walls of Jerusalem. No vestige of this city now remains.

There was another *Mizpah* in the western part of Judea.

28. *Jerusalem*. Ancient *Jerusalem* was situated upon several hills, originally separated by deep valleys, which, however, in process of time, were in a great measure filled up. The highest of these hills, upon which stood what was called the upper town, or south-western portion of the city, still retains its ancient name of *Zion*, which is often used in Scripture to denote the whole city. (Ps. lxxviii. 2, 5, 22, cii. 13, 16, cx. 2, Isa. iv. 3, x. 24.) Opposite this upper town, upon Mount Zion, towards the north-east, stood the tower-town, built upon another hill, called by the Greeks *Acra*, or the *citadel*, from a castle built there by

Antiochus Epiphanes. South of Acra was a third hill, Mount *Moriah*, originally separated from it by a valley, but united to it by Simon Maccabæus, who filled up the valley, destroyed the castle of Antiochus, and levelled the peak of Acra, in order that the temple, which stood upon *Moriah*, might not be overtopped by any profane edifice. Mount *Moriah* was connected with Mount Zion by a bridge, thrown across the valley that divided them. Josephus mentions yet a fourth hill, called *Bezetha*, (or the *new town*,) because first added to the city by Agrippa, grandson of Herod the Great.

At the time of Josephus, who lived soon after Christ, the whole city, except where it was inaccessible, was surrounded with a triple wall, furnished with breast-works, (called in Scripture bulwarks and ramparts, (Psa. xlviii. 13, Lam. ii. 8,) and with towers. (2 Chron. xxvi. 9, 15.) Two of these are mentioned particularly in the Bible—the tower of *Hananeel*, (Jer. xxxi. 38, Zech. xiv. 10,) and the tower of *Meah*. (Neh. iii. 1, xii. 39.) These towers were square, 20 ells high above the wall, and 200 ells apart.

Jerusalem was furnished with gates on three of its sides only, the south side of Mount Zion being inaccessible. After the return of the Jews from captivity, we read in Scripture of ten gates. Five of these were on the eastern side.

1. The *Water-gate*, so called from the brook Kedron, which flowed before it. (Neh. iii. 26, xii. 37.)

2. The *Horse-gate* “by the king’s house,” (2 Chron. xxiii. 15, Neh. iii. 28,) probably so called from the vicinity of the royal stables.

3. The *Sheep-gate*, through which the animals were probably brought in for sacrifice. It stood close to the temple, and was the first gate rebuilt by Zerubbabel. (Neh. iii. 1.) Between this and the horse-gate, dwelt the priests. (Neh. iii. 28.) Near this gate was the pool of Bethesda, mentioned John v. 2.

4. The *Fish-gate*, between the *Sheep-gate* and the *Old-gate*. (Neh. iii. 3, Zeph. i. 10.)

5. The *Old-gate*, or *First-gate*. (Neh. iii. 6, xii. 39, Zech. xiv. 10.)

Two were on the north side:—

6. The gate of *Ephraim*, (Neh. viii. 16,) called also the gate of Benjamin. (Jer. xxxvii. 13, xxxviii. 7, Zech. xiv. 10)

7. The *Corner-gate*, four hundred cubits west of the gate of Ephraim. (2 Chron. xxv. 23, xxvi. 9, Jer. xxxi. 38, Zech. xiv. 10, Neh. xii. 39.)

Three were on the western side:—

8. The *Valley-gate*, (Neh. iii. 13,) before which was the dragon-well; (ii. 13.)

9. The *Dung-gate*, a thousand cubits south of the valley-gate. (Neh. iii. 13, 14.)

10. The *Fountain-gate*, (Neh. ii. 14, xii. 37,) so called from the fountain of Siloah, which formed a pool near this gate, and watered the king's garden. (Neh. iii. 15.)

The *Middle-gate*, mentioned Jer. xxxix. 3, was an entrance from the lower to the upper town.

The *Prison-gate*, (Neh. xii. 39, 40,) and the gate of *Miphkad*, (iii. 31,) were gates of the temple, not the city. The gate mentioned 2 Kings xxv. 4, Jer. xxxix. 4, was probably a private gate.

The whole compass of the city, according to Josephus, was 33 stadia, or about 4 miles, 100 yards. Respecting the number of inhabitants, we have no certain information.

No particular street in Jerusalem is mentioned in Scripture, excepting the *Baker's-street*. (Jer. xxxvii. 21.) From this expression, and from Neh. iii. 32, it would seem, that in ancient Jerusalem, as in most oriental cities at the present day, men of the same occupation inhabited the same quarter. The words translated *street*, in Neh. iii. 16, 2 Chron. xxxii. 6. Neh. viii. 1, 3, properly signify squares, or open places around the gates.

The most important public edifices of Jerusalem, besides the temple, were:—

1. The *fort, castle, or strong-hold* of Zion. When the Hebrews invaded Palestine, this citadel was in the hands of the Jebusites; and in their hands it continued, even after David had subdued the whole circumjacent region. So strong was it by nature, and so well fortified by art, that when David came against it, the inhabitants replied to his summons, "Except thou take away the blind and the lame, thou shalt not come in hither;" (2 Sam. v. 6;) i. e. even if our army were destroyed, the blind and lame could defend so strong a post. At length, David promised the command of his army to the man who should take the place; upon which Joab went up and took it. (1 Chron. xi. 6.) After this, it was called the city of David. (2 Sam. v. 9, vi. 10, 12, 1 Kings

viii. 1.) It was surrounded by a wall called *Millo*, which was repaired and strengthened by David, (2 Sam. v. 9,) and afterwards by Hezekiah. (2 Chron. xxxii. 5.)

2. On the same hill (Mount Zion,) was the palace of king Solomon, called the *House of the Forest of Lebanon*, on account of the multitude of cedars from that mountain, employed in the construction of it. (See a description of it in 1 Kings vii. 2, x. 17.)

3. On the same hill, in later times, stood the palace of king Herod, a magnificent edifice, near the northern wall of the upper town. It was destroyed, with the other public buildings, by the Romans.

4. The castle of *Antonia*, built by John Hyrcanus, and repaired by Herod, was situated at the north-west corner of the temple, the vestibule of which was commanded by the highest tower of the castle. Here a Roman garrison was stationed, after Palestine became a Roman province, to watch the proceedings of the people in the temple. Into this castle the apostle Paul was carried to save him from the fury of the Jews. (Acts xxi. 34, 37, xxii. 24, xxiii. 10.) This was probably the *Prætorium*, translated *Judgment-hall*; (John xviii. 28, xix. 9;) and in front of it was the *pavement*, where Pilate pronounced sentence on our Saviour.

The origin of Jerusalem is lost in remote antiquity. When the Hebrews invaded Palestine, it was the seat of Adoni-bezek, a Canaanitish king, and was then called *Jebus* or *Jebusi*, (Judg. xix. 10, 11.) This king was conquered and slain by Joshua, (Josh. x. 23, 26,) and the city given to the tribe of Benjamin. (Josh. xviii. 28.) As the Benjamites, however, delayed long to gain possession of it, the neighbouring tribe of Judah went up and took it. (Judg. i. 8.) The strong-hold, however, or the upper town, still continued in the possession of the Canaanites for several hundred years, the Israelites dwelling in the lower town, without molestation, (Josh. xv. 63, Judg. i. 21,) till at length Joab took the castle in the reign of David, (2 Sam. v. 2—8, 1 Chron. xi. 4—6.—See p. 149,) who transferred his residence from Hebron to this city, which thenceforward bore the name of *Jerusalem*, or by abbreviation *Salem*, (Ps. lxxvi. 2,) i. e. the City of Peace. Here the temple was built by Solomon; after whose death, when ten of the tribes revolted, Jerusalem continued to be the capital of the kingdom of Judah. In the reign of Amaziah, Joash king

of Israel, took the city, plundered the temple and the palace, and carried captive a part of the inhabitants. (2 Kings xiv. 12—14.) By the succeeding kings of Judah, Uzziah, Jotham, and Hezekiah, Jerusalem was fortified. (2 Chron. xxvi. 9, xxvii. 3, xxxii. 5.) In the reign of Jehoiakim, Nebuchadnezzar, king of Babylon, took the city, and carried into his own dominions, not only the king, but the greater part of the inhabitants; leaving Jehoiakim's brother Zedekiah, to be king in his place, as a tributary to the crown of Babylon. (2 Kings xxiv. 17, 18.) Zedekiah, however, having become a vassal to the king of Egypt, Nebuchadnezzar, in a second expedition, conquered, sacked, and burnt the city. (2 Kings xxv., 2 Chron. xxxvi.) About seventy years after, when Babylon became a part of the Persian empire, Cyrus gave permission to the captive Jews to return to their own country, and rebuild their city and temple. The manner in which this was accomplished, forms the subject of the books of Ezra and Nehemiah. But Jerusalem seems to have arisen from her ashes only to suffer new calamities. In the space of 350 years, it was successively besieged and taken, by Ptolemy Lagi, king of Egypt, by Antiochus Epiphanes, king of Syria, by Pompey the Great, by Pacorus the Parthian, and by Herod the Great. The Romans, who obtained possession of the Holy Land about 60 years before the birth of Christ, oppressed the inhabitants so cruelly, that at length they rose in open rebellion, and with such violence, that Titus Vespasian was despatched with an army to repress them. By him Jerusalem was stormed and burnt about 70 years after the birth of Christ. In A. D. 136, the Roman emperor, Aelius Adrianus, built a new city on the ruins of Jerusalem, which he called *Aelia Colonia Antonina*. This name it bore, till after the conversion of Constantine the Great to Christianity, in the fourth century, when the ancient name was revived. In the year 615, Jerusalem was taken by the king of Persia, and, about 20 years after, by the Arabs under the Caliph Omar. From these again it was taken by the Seljooks, and from these by the Egyptians. At the end of the eleventh century, it was conquered by the Crusaders, and became the seat of a Christian king; but in less than a hundred years was overthrown by Saladin. From this period it passed, by turns, into the hands of different Mohammedan and Christian nations, till

about 300 years ago, when it was taken by the Turks, to whom it has ever since belonged.

Jerusalem, at the present day, occupies only a part of the ancient site, the emperor Adrian having, when he rebuilt it, left the greater part of Mount Zion without the walls. It has seven gates, only five of which are used :—

1. The gate of *Damascus*, on the north.
2. The gate of *Herod*, (shut up.)
3. *Stephen's gate*, on the east, leading to the Mount of Olives. Just without this gate, the martyr Stephen is supposed to have been stoned.
4. The *golden gate*. This is now entirely closed up, to prevent Jews and Christians from approaching the great mosque of Omar, which stands upon the site of the old temple, near this place.
5. The *western gate* or *dung gate*. (See p. 148.)
6. *Zion gate*, or *David's gate*, leading to Mount Zion.
7. The *Jaffa* or *Bethlehem gate*.

The present walls were built by the Sultan Soliman, in 1534. They are above thirty feet high, and studded with towers. On Mount Zion there is a fort called David's castle, built by the crusaders. The streets of Jerusalem are cleaner than those of other eastern cities, but extremely narrow. The houses are very high, and have no windows in the lower stories.

The most important public edifices in Jerusalem at present, are as follows :—

1. The Church of the Holy Sepulchre, built in the form of a cross, over the spot where, it is pretended, Christ was crucified and buried. It belongs to the Roman Catholics, Greeks, Armenians, and Copts, in common. It is only opened on festivals. A certain number of priests, from each of the churches just enumerated, reside in it constantly, receiving food through a hole in the door.

2. The convent of *San Salvador*, (or the holy Saviour,) occupied by Franciscan monks from the different countries of Europe, who live upon alms collected throughout christendom. In this convent all European travellers, of whatever church or nation, are hospitably entertained.

3. The Armenian convent, built upon the spot where the apostle James is said to have suffered martyrdom, is the richest religious house in the Levant. The superior, who is a patriarch or archbishop, lives in splendid style.

4. The Greeks have about twenty convents here, the finest of which is one near the church of the Holy Sepulchre, where their patriarch resides.

5. The great *Mosque*, built upon the site of Solomon's temple, about 1200 years ago, by the caliph Omar, and called by the Mohammedans *El-sakhrah*, or *the stone*, from a tradition that upon this same spot Jacob saw the ladder, and set up the stone, which had been his pillow, as a memorial. (Gen. xxviii. 11, 18.) No Christian is allowed even to approach this mosque. It is of an octagonal form, and is said to be a splendid specimen of oriental architecture.

The population of Jerusalem, at present, consists of about sixteen thousand Turks, Arabs, Jews, Greeks, Armenians, Georgians, Syrians, Abyssinians, Copts, and Franks. They are generally very poor. The only profitable trade here is in crucifixes, rosaries, and relics. The sale of these superstitious toys brings into the convent of San Salvador a yearly income of 5,000 piastres. Another source of revenue to the inhabitants, is the resort of pilgrims, both Christian and Mohammedan. The former visit the Holy Sepulchre, at Easter, to the number of 4000—the latter worship in the Mosque on their return from Mecca. The Jews here are very poor. Most of them come from foreign parts, in their old age, to die and be buried in the valley of Jehoshaphat.

The governor of Jerusalem is subject to the pacha of Damascus, to whom he pays a certain proportion of the sums which he extorts from the inhabitants and pilgrims.

East of Jerusalem, beyond the brook Kedron, (see p. 100,) is the garden of *Gethsemane*, the scene of our Saviour's agony, and the place where he was seized. (Matt. xxvi. 36.) It is now a grain-field of about half an acre, surrounded by a low wall. In it there are eight olive-trees, several hundred years old. The Franciscans of San Salvador, to whom the ground belongs, preserve the kernels of the olives that grow here, to serve as beads for rosaries.

The Mount of Olives, (see p. 84,) the valley of Jehoshaphat, (see p. 89,) and the valley of Hinnom, (see p. 90,) have already been described.

In the valley of Hinnom, at the foot of Mount Moriah, south-east of Mount Zion, rises the fountain of *Siloah* or *Gihon*. The water from this spring forms two pools, on opposite sides, called, in Scripture, the *upper* pool, (Isa. vii. 3,) or *king's* pool, (Neh. ii. 14,) and the *lower* pool. (Isa.

xxii. 9.) In one of these pools Jesus sent a blind man to wash, for the recovery of his sight. (John ix. 7.)

Another spring near Jerusalem is called *Mary's Fountain*, not far from Siloam, with which it is connected by an artificial passage. It is probably the *En-rogel*, mentioned Josh. xv. 7, xviii. 16.

Within the wall of Jerusalem there is a hollow, 120 feet long and 8 feet deep, which, though now quite dry, is probably the bed of the pool of *Bethesda*, mentioned John v. 2. On the west side of the pool there are three decayed arches, supposed to be relics of the "five porches."

On Mount Zion there is a mosque, said to be built over David's sepulchre, and an Armenian church, said to stand upon the site of the high priest Caiaphas's house. On the same hill, there is a house, once a convent, now inhabited by Turks, which is shown as the very one where the Lord's supper was instituted, and where the Holy Ghost descended on the day of Pentecost. On Mount Zion, also, is the Christian's burial place.

Many other burial places filled with ancient sepulchres are to be found about Jerusalem, one of which is indicated by tradition as the Potter's field, or Field of Blood. (Matt. xxvii. 7, 8, Acts i. 19.)

In the valley of Jehoshaphat, there are several curious specimens of ancient architecture. One of these is called the sepulchre of Jehoshaphat. Another, the sepulchre of Zechariah. A third is supposed by the inhabitants to be the monument which Absalom erected for himself, (2 Sam. xviii. 18,) in consequence of which belief, every Jew, Christian, and Mohammedan, who passes by, throws a stone to express his abhorrence for the character of Absalom. On the north side of the city are the sepulchres of the kings, and further to the north-west the graves of the judges of Israel. All these, however, are of comparatively recent origin. North of the garden of Gethsemane, between the brook Kedron and the Mount of Olives, are the ruins of a church built by the empress Helena over the grave of the Virgin Mary. In a chapel at this spot, eighteen lamps are constantly kept burning, the expense of which is defrayed partly by Mohammedans, who unite with the oriental Christians in paying peculiar honours to this spot.

29. *Bethphage* and *Bethany* are mentioned together, in the account of Christ's last entrance into Jerusalem. (Mark xi. 1, Luke xix. 29.) They were situated near the foot of the Mount of Olives, towards the south-east. From *Bethphage* Jesus sent his disciples to procure the ass's colt. This village has entirely disappeared.

Bethany was the residence of Lazarus, whom Christ raised from the dead, (John xi.,) and of his sisters, Mary and Martha. Here, in the house of Simon the leper, Jesus was anointed with precious ointment; (Matt. xxvi. 6, Mark xiv. 3, John xii. 1—3;) and here, during the last days of his life, he was accustomed to retire in the evening from Jerusalem, and spend the night. (Matt. xxi. 17, Mark xi. 11, 12.) The grave of Lazarus is still visited by pilgrims.

30. *Bethlehem*, anciently called *Ephrath*, (Gen. xxxv. 16, 19, xlviii. 7,) though such an inconsiderable place as to be omitted in every list of the cities of Judah, (Josh. xv., Neh. xi. 25.—See also Micah v. 1,) was well known, in early times, as the native town of David; (on which account it is called the *city of David*; Luke ii. 4, 11;) and long after, became still more sacred and celebrated as the birth-place of the Saviour. (Matt. ii. 1, Luke ii. 4, 6.) It still retains its ancient name, and is situated on a hill overlooking a deep valley, about two leagues south of Jerusalem. The aspect of the country, which, for some distance south of Jerusalem, is very uninviting, becomes more attractive in the neighbourhood of Bethlehem; the soil being such as would richly repay the toil of cultivation. The town contains about 200 houses, inhabited by Christians and Mohammedans, who live together in peace. About two hundred paces east of Bethlehem, stands the celebrated church of the *Nativity*, and adjoining it a Franciscan convent. A subterraneous chapel in this church is said to have been the stable in which Christ was born. It is lighted by thirty-two lamps, which are constantly kept burning, adorned with paintings, and furnished with an organ. Another subterraneous chapel in this church, is called the *oratory of St. Jerome*, who is said to have made his translation of the Bible in this place, and to have been buried here. Within the same convent, there is another ancient church

called the church of St. Catherine. Besides this Franciscan convent, there is an Armenian and a Greek one.

North-west of Bethlehem, at no great distance, is the grave of Rachel, Jacob's wife, (Gen. xxxv. 19,) over which there is a monument of modern date. About as far eastward is a small but beautiful and fruitful plain, where (tradition says,) the shepherds were feeding their flocks by night, when they received from the angel the intelligence of the Redeemer's birth. (Luke ii. 9, 10.) Here are the ruins of a church built by the empress Helena.

South of Bethlehem there are three pools or reservoirs, supposed to be the same mentioned Eccl. ii. 6. These reservoirs are thirty ells deep, above two hundred long, and above one hundred wide, and are to this day called *Solomon's pools*.

31. *Tekoah* was situated not far to the south-east of Bethlehem, on the borders of the great wilderness frequented by herdsmen. Amos tells us, that he was "among the herdsmen of Tekoah;" (i. 1.) It was one of the posts fortified by Rehoboam, (2 Chron. xi. 6,) but has now wholly disappeared.

32. *Hebron*, originally called *Kirjath-arba*, (i. e. the city of Arba,) "which Arba was a great man among the Anakims," (Josh. xiv. 15,) was one of the oldest cities in Palestine. In the neighbourhood of this place Abraham abode after he parted with Lot, (Gen. xiii. 18,) and bought a field with a cave, in which to bury his dead. (Gen. xxiii.) In this cave were buried, besides Abraham himself, his son Isaac, his grandson Jacob, with their wives Rebecca and Leah, and his great grandson Joseph. (Gen. xxiii. 19, xxv. 10, xlix. 29—33, i. 12, 13.) When the Hebrews invaded Palestine, Hebron was the residence of a king, (Josh. xii. 10,) named Hoham, who combined with four other Canaanitish kings against Israel, but was defeated and destroyed by Joshua. (Josh. x. 3, 4, 22—27.) After which, the city being taken, was assigned to Caleb, (Josh. xiv. 6—14,) agreeably to a promise given him by Moses. (Num. xiii. 30—33, xiv. 5, 24.) Afterwards it was made a city of refuge, and given to the priests. (Josh. xxi. 11, xx. 7.)

When David succeeded Saul upon the throne of Israel, he made choice of Hebron as his royal residence, and con-

tinued there till Jerusalem was taken. (2 Sam. ii. 1, v. 4—9.) On the division of the nation under Rehoboam, Hebron belonged to the kingdom of Judah. (2 Chron. xi. 10.) At the present day, Hebron is a flourishing town called *El-khalil*, well known for its glass manufactory. The inhabitants are engaged in perpetual hostilities with those of Bethlehem, which prevent its being visited by pilgrims. The empress Helena built a splendid church over the graves of the patriarchs, which is now a mosque.

33. *Debir*, formerly called *Kirjath-sepher*, (or the *city of the book*), and also *Kirjath-sannah*, (Josh. xv. 49,) was taken by Joshua from its king, (Josh. x. 38, 39,) and given to the tribe of Judah. The precise situation of this place is now unknown, but it was no doubt near to Hebron. It was retaken by the Canaanites after its first conquest, and again conquered by Othniel, Caleb's nephew. (Josh. xv. 15—17.) There was another *Debir*, beyond Jordan, in the tribe of Gad. (Josh. xiii. 26.)

34. *Beersheba* was situated twenty miles south of Hebron, at the southern extremity of Canaan; for which reason the phrase "from Dan to Beersheba," is used to denote the whole length of the country, and "from Beersheba to Mount Ephraim," the whole length of the kingdom of Judah. (2 Chron. xix. 4.) *Beersheba* was at first merely the name of a well dug by Abraham, (Gen. xxi. 25, 30, xxvi. 15, 18,) near which he long resided, (Gen. xxi. 32, xxii. 19,) and his son Isaac after him. (Gen. xxvi. 26—33.) In Josh. xv. 28, it is assigned to the tribe of Judah, but in xix. 2, to Simeon. (See p. 113.) *Beersheba* was the residence of Samuel's sons, Joel and Abiah, when they became colleagues of their father. (1 Sam. viii. 2.) In later times, it was a seat of idolatrous worship. (Amos v. 5, viii. 13, 14.) On the return of the Jews from captivity, *Beersheba* was again re-peopled. (Neh. xi. 27, 30.)

35. *Goshen* was one of the cities of the tribe of Judah. (Josh. xv. 51.) The surrounding region was called the land of *Goshen*, and is not to be confounded with the district of the same name, where the Israelites dwelt in Egypt. (See p. 64.)

36. *Hormah*. (Josh. xii. 14, Judg. i. 17, Num. xiv. 45, xxi. 2, 3, Josh. xv. 30, xix. 4, 5, 1 Chron. iv. 30, 1 Sam. xxx. 30.)

37. *Rimmon*, like Beersheba, is sometimes used to denote the southern extremity of Judah. (Zech. xiv. 10.) This place also belonged first, to the tribe of Judah, (Josh. xv. 32,) but was afterwards assigned to Simeon. (Josh. xix. 7, 1 Chron. iv. 32.)

38. *Moladak* was also one of the cities assigned first to Judah and afterwards to Simeon. (Josh. xv. 26, xix. 2, 1 Chron. iv. 28.)

39. *Ziklag* was situated far south, on the borders of Edom, near the brook *Besor*. (See p. 100.) It was given first to Judah, and afterwards to Simeon; (Josh. xv. 31, xix. 5;) but, in the time of Saul, was in the hands of the Philistines. By Achish, king of Gath, it was given to David; (1 Sam. xxvii. 5, 6;) but, during his absence, was burnt by the Amalekites, for which outrage he took ample vengeance. (1 Sam. xxx. 1—6.)

40. *Juttah* (Josh. xv. 55,) is supposed, by some, to have been the city where the parents of John the Baptist dwelt, (Luke i. 39,) as it was situated in "the hill country," and was also a city of the priests. (Josh. xxi. 16.) Its precise situation is unknown, as well as that of Beth-tappuah, Esh-termoa and Bezek.

41. *Aphék*, where the Israelites were twice defeated by the Philistines, with the loss of the ark, (1 Sam. iv. 1—11, v. 1,) was situated on the borders of Judah and Benjamin, west of Jerusalem.

42. *Dor*, one of the old Canaanitish royal cities, (Josh. xii. 23.—See also Josh. xvii. 11, 1 Chron. vii. 29, Judg. i. 27, 1 Kings iv. 11,) is now a little town on the Mediterranean coast, between Carmel and Cæsarea.

43. *Cæsarea*, by some writers called *Cæsarea of Palestine*, to distinguish it from Cæsarea Philippi, (see p. 120,) was situated on the Mediterranean coast. The town was

adorned with splendid edifices, and furnished with a fine artificial harbour, by Herod the Great, who called it Cæsarea, in honour of Augustus Cæsar, to whom he built a temple here. It was inhabited both by Greeks and Jews, between whom dissensions were perpetually arising, which gradually led the way to the general rebellion that occasioned the destruction of Jerusalem. After that event, it became the chief city of Palestine, and the residence of the Roman governor. (Acts xxiii. 23—33, xxiv. 27, xxv. 1.) Cornelius, the centurion, whose conversion is related in the tenth chapter of Acts, resided at this place. The apostle Paul was repeatedly at Cæsarea. (Acts ix. 29, 30, xviii. 21, 22, xxi. 7, 8, 9.) The last time, he was sent there by Claudius Lysias, the chief captain at Jerusalem, and remained there in imprisonment two years. It was at Cæsarea that he defended himself before Felix, Festus, and Agrippa, and appealed to Cæsar, in consequence of which he was sent to Rome. (Acts xxiii. 23—33, xxvi. 27, xxvii. 1.) In the beginning of the twelfth century, Cæsarea was taken by the crusaders, under Baldwin I. king of Jerusalem. At the end of the same century, it was conquered by the celebrated Saladin. It is now a miserable hamlet of fishers' huts, surrounded by stately ruins.

43. *Antipatris*, between Jerusalem and Cæsarea, was founded by Herod the Great, and called after his father. Here Paul was brought by the Roman guard, at night, on his way to Cæsarea. (Acts xxiii. 31, 32.) The place has now disappeared.

44. *Lod* or *Lydda*, a city of Benjamin, (Neh. xi. 35, Ezra ii. 33,) near Joppa, (Acts ix. 38,) where Peter healed Eneas of the palsy, (33—35,) was burnt by the Romans during the war in Palestine, while the inhabitants were attending the feast of tabernacles, at Jerusalem. It was afterwards rebuilt under the name of *Diospolis*, or the city of *Jupiter*. Lydda was, in the twelfth century, the see of the bishop of St. George's; so called, from the cathedral church built over the grave of St. George, a christian who is said to have suffered martyrdom there, in one of the early persecutions. The place is now in ruins.

45. *Japho*, called by the Greeks *Joppa*, and by the

Arabs *Jaffa*, is one of the oldest towns in Asia. It belonged to the tribe of Dan, (Josh. xix. 46,) and was celebrated for its harbour from the earliest times. The timber hewn upon Mount Lebanon, for Solomon, was floated to this port. (2 Chron. ii. 16.) When the prophet Jonah fled to avoid the duty which had been assigned to him, he came to Joppa to embark for Tarshish. (Jon. i. 3.) Here Peter raised Tabitha from the dead; (Acts ix. 36—42;) and here, in the house of Simon, a tanner, he saw an emblematical vision, indicating that the gospel should be preached, not to the Jews only, but also to the Gentiles. (Acts x. 9, xi. 1.) In the war with the Romans, Joppa was burnt, but soon rebuilt. Afterwards, however, it became the strong-hold of pirates, who infested the neighbouring seas, in consequence of which it was utterly destroyed. It was again rebuilt in the time of the crusades, and soon became flourishing, as being the only good harbour on the coast of Palestine. It still prospers, being the landing place of all pilgrims who visit the Holy Land, and the port through which almost all imports and exports pass. The town is surrounded with gardens, and orchards of fig, apple, citron, and pomegranate trees.

46. *Zorah* was a city belonging first, to Judah, (Josh. xv. 33,) and afterwards to Dan. (Josh. xix. 41.) Here Samson was born. (Judg. xiii. 2, 21.) Not far from *Zorah*, was the place called *Mahaneh-dan*, or the *Camp of Dan*, because six hundred Danites here assembled, when about to migrate towards the north, in search of a new residence. (Judg. xviii. 11, 12.—See p. 126.)

47. *Beth-shemesh*, a city of the priests, (Josh. xxi. 16,) situated on the borders of Dan and Judah, (Josh. xv. 10,) is sometimes called “Beth-shemesh, which belongeth to Judah,” (2 Kings xiv. 11, 2 Chron. xxv. 21,) to distinguish it from another Beth-shemesh in Naphtali, (Josh. xix. 38, Judg. i. 33,) and a third in the land of Egypt. (Jer. xliii. 13.) When the Philistines were smitten, on account of the ark which they had taken in battle, they sent it to Beth-shemesh, where some of the people looking into it, a pestilence swept off more than fifty thousand*.

* Some have supposed this to be an error of a copyist for *five* thousand.

men. It was then removed to Kirjath-jearim. (1 Sam. vi. 19—21.—See p. 144.) A battle was fought near Beth-shemesh, between Amaziah, king of Judah, and Joash, king of Israel, in which the latter was defeated and taken prisoner. (2 Kings xiv. 11—13.) In the reign of Ahaz, king of Judah, the Philistines took possession of Beth-shemesh. (2 Chron. xxviii. 18.)

48. There were two towns called *Ajalon*; one in the valley of Ajalon, (see p. 89,) in Dan; (Josh. xix. 42;) the other in the tribe of Zebulun. Here Elon, the judge, was buried. (Judg. xii. 12.)

49. *Timnath* or *Timnah*, situated on the northern boundary of the tribe of Judah, was one of the oldest towns of Palestine. It is mentioned in Gen. xxxviii. 12. In Samson's time it belonged to the Philistines; (Judg. xiv. 1, 2, xv. 1—6;) and though it appears to have been subject to David, Solomon, and their successors, we find it again in the hands of the Philistines. (2 Chron. xxviii. 18.)

50. *Libnah* was a city of the priests, (Josh. xxi. 13, 1 Chron. vi. 57,) within the bounds of Judah. (Josh. xv. 42.) In the reign of Joram, the inhabitants of this place revolted from him. (2 Kings viii. 22, 2 Chron. xxi. 10.) In the reign of Hezekiah, Libnah was taken by the Assyrians. (2 Kings xix. 8. Isa. xxxvii. 8.) There are two other places of the same name mentioned in Scripture—one in the wilderness of Mount Sinai, (Num. xxxiii. 20,) the other in the tribe of Asher. (Josh. xix. 26.)

51. *Makkedah* was one of the royal Canaanitish cities, (Josh. xii. 16,) conquered by Joshua; (x. 3, 9—14, 22—27.) In the neighbourhood was the cave where five kings concealed themselves after their defeat.

52. *Lachish*, (2 Chron. xi. 9, Mic. i. 13, Neh. xi. 30,) whose king was one of the five just mentioned, (Josh. x. 3, 9—14, 22—27,) and whose inhabitants so long withstood Nebuchadnezzar. (Jer. xxxiv. 7.)

53. *Asekah*, (Josh. xv. 35, Jer. xxxiv. 7,) between

which place and Shochoh, the Philistines were mustered before Goliath's death. (1 Sam. xvii. 1.)

54. *Shochoh*, the name of two places in Judea, one on the plain, the other in the mountains, (Josh. xv. 35, 1 Sam. xvii. 1,) probably not far apart.

55. *Keilah* (Josh. xv. 44,) was delivered by David from the Philistines, (1 Sam. xxiii. 5,) and is the place where the prophet Habakkuk is supposed to have been buried.

56. *Adullam*, (Josh. xii. 15, xv. 35, 2 Chron. xi. 7, Neh. xi. 3,) one of the oldest towns of Canaan, (Gen. xxxviii. 1, 12, 20,) in a cave near which David concealed himself. (1 Sam. xxii. 1, 2.)

57. *Eglon*, (Josh. xv. 39,) between Lachish and Hebron. (Josh. x. 35, 36.)

58. *Ashan*, (Josh. xv. 42, xix. 7, 1 Chron. vi. 59,) situated about 15 Roman miles west of Jerusalem.

59. *Ether*, (Josh. xv. 42,) one of the places among which David distributed the spoil won from the Amalekites. (1 Sam. xxx. 27.)

60. *Zenan*, on the Mediterranean; (Josh. xv. 37;) perhaps the same with *Zaanan*. (Mic. i. 11.)

LAND OF THE PHILISTINES.

It appears, from Gen. x. 13, 14, that the Philistines were of Egyptian origin, though they came to Palestine immediately from *Caphtor*, (Amos ix. 7,) which is supposed to have been the same with the island Crete. On their arrival in Canaan, they drove out the *Avim* from the maritime region between Joppa and the Egyptian border, and took up their abode there, (Deut. ii. 23.) Here they were living in the time of Abraham, governed by a king who dwelt at Gerar. (Gen. xxvi. 1, xx. 2.) When the Hebrews, under Joshua, invaded Canaan, the Philistines were divided into five principalities, under as many *lords*. (Josh.

xiii. 3.) In the time of Saul, we read of "Achish, king of Gath," (1 Sam. xxi. 10, xxvii. 2,) in the land of the Philistines. This prince is, in the title of the 34th Psalm, called *Abimelech*; and as the king who was Abraham's contemporary, bore the same name, it is probable that it was a royal title, similar to that of Pharaoh in Egypt, and Cæsar in Rome. With the Israelites, the Philistines were, from the beginning, in perpetual war. (Judg. x. 11.) Many battles between them are recorded in the history of Saul and David, with various results. (1 Sam. iv. vii. 13, xvii. 2 Sam. v. 17, viii. 1, xxiii. 9.) The Philistines were tributary to Jehoshaphat, king of Judah, but after his death revolted. (2 Chron. xviii. 11, xxi. 16.) They were again subdued by Uzziah, who built cities in their territory; (2 Chron. xxvi. 6, 7;) but in the reign of his son Ahaz, they took several cities of Judah. Nevertheless, Isaiah represents them as rejoicing at the death of that king, *because the rod of him that smote them was broken*. (Isa. xiv. 29.) Hezekiah defeated them, (2 Kings xviii. 8,) and, soon after, Ashdod, one of their cities, was taken by the Assyrians. (2 Kings xviii. 17, Isa. xx. 1.) After the destruction of Jerusalem, Jeremiah and Ezekiel threaten the Philistines with a similar calamity; (Jer. xlvii. Ezek. xxv. 15;) which probably came to pass, as we read no more of them in history.

The towns mentioned in Scripture, as belonging to the Philistines, are:—

1. *Jabneh* or *Jabneel*, (Josh. xv. 11, 2 Chron. xxvi. 6,) situated a few miles west of Ramlah, (see p. 145,) on the road to Gaza. By the Greeks and Romans it was called *Jamnia*. In later times a celebrated Jewish school flourished here.

2. *Ekron* was given by Joshua first, to the tribe of Judah, (Josh. xv. 45, Judg. i. 18,) and afterwards to that of Dan; (Josh. xix. 43;) but seems to have been always in the hands of the Philistines. (1 Sam. vi. 17, Amos i. 8, Zeph. ii. 4, Jer. xxv. 20, Zech. ix. 5, 7.) When the Philistines took the ark of the covenant, they carried it, first to Ashdod, and then to Ekron. (1 Sam. v. 7—10.) To Ekron Ahaziah, king of Judah, sent, when sick, to inquire of Beel-zebub, a god of the Philistines. (2 Kings ii. 1—16.)

3. *Gath*, within the bounds of the tribe of Dan, was, in the days of David, the residence of a Philistine king, named Achish, with whom David himself sought refuge twice, when his life was sought by Saul. (1 Sam. xxi. 10—15, xxvii. 1—7.) When David, however, became king, he prosecuted the war against the Philistines, with far more zeal and success than his predecessor, in the course of it taking Gath with its dependencies. (1 Chron. xviii. 1.) Yet when he retired before Absalom, he was accompanied by a guard of six hundred men from Gath. (2 Sam. xv. 18.) In the beginning of the reign of Solomon, we find Achish still reigning, or another of the same name; (1 Kings ii. 39;) but the place seems to have been taken soon after by Solomon. (1 Kings iv. 24, 2 Chron. xi. 8.) In the reign of Joash, it was conquered by Hazael, king of Syria, (2 Kings xii. 17,) but was soon retaken. (2 Kings xiii. 25.) By Uzziah the walls were broken down. (2 Chron. xxvi. 6.) After this time, it is mentioned no more in sacred history.

4. *Ashdod*, (Josh. xv. 46, 47,) is mentioned (Josh. xiii. 3,) as one of the five cities of the Philistines. Here was the temple of Dagon, in which the Philistines placed the ark. (1 Sam. v. 1, 2, 5.) The walls of this city, also, were broken down by Uzziah. (2 Chron. xxvi. 6.) When Sargon, king of Assyria, undertook an expedition against Egypt, his general fought against Ashdod, and took it. (Is. xx. 1.) It was afterwards taken and dismantled by Psammetichus, king of Egypt, in consequence of which Jeremiah speaks of it as "the remnant of Ashdod;" (xxv. 20.) After the return of the Jews from captivity, the people of Ashdod opposed the rebuilding of the temple; notwithstanding which, the Jews continued to intermarry with them, contrary to God's command. (Neh. iv. 7, xiii. 23—27.) By the Greeks Ashdod was called *Azotus*, under which name it is mentioned Acts viii. 39, 40. It is now in ruins, and is famous only for its scorpions.

5. *Askelon*, on the Mediterranean sea, five miles north of Gaza, (Josh. xiii. 3, 1 Sam. vi. 17, Amos i. 8, Zeph. ii. 4, Judg. i. 18,) does not appear to have been ever taken by Solomon or David. In the fourth century it was a bishop's see. In the time of the crusades, it was taken by

the Christians; but was afterwards retaken by Saladin, who reduced it to ashes. After it had been partially rebuilt, it was again destroyed by the mutual consent of Christians and Mohammedans. Since that time it has been a heap of ruins.

6. *Gaza* is the most southern point in the sea-coast of Palestine. (Gen. x. 19.) It was, for some time, in the possession of the tribe of Judah; (Josh. xv. 47, Judg. i. 18;) but seems to have been soon regained by the Philistines, and to have afterwards continued in their hands. (Judg. xvi. 1—3, 21—31, 1 Sam. vi. 17.) It was once taken by Alexander the Great.

In the time of Eusebius, it was a flourishing city, and a bishop's see. In 634 it was taken by the Saracens, in 1152 by Baldwin, king of Jerusalem, and in 1187 by Saladin. At present it consists of three small villages, in a pleasant situation, and abounds in ancient ruins.

7. South-east of *Gaza*, "between Kadesh and Shur," (Gen. xx. 1,) was *Gerar*, (2 Chron. xiv. 12—14,) the residence of a Philistine king or prince. (Gen. xxvi. 8.) Both Abraham and Isaac resorted to this place, when compelled by a prevailing famine to leave their usual residence, and both here practised a similar deception on Abimelech. (Gen. xx. 1, xxvi. 1.)

The valley of *Gerar*, where Isaac dwelt, (Gen. xxvi. 17,) was no doubt in the neighbourhood. In this valley, Constantine the Great built a monastery.



PHENICIA.

PHENICIA, or as it was called in the time of Christ, *Syro-Phenicia*, (because then included in the bounds of Syria,) is a narrow tract of land along the sea-coast, about 80 miles in length, and 12 in breadth; bounded, on the east, by Mount Lebanon, Samaria, and Galilee, and stretching from the island of Arvad, or Aradus, on the north, to Sidon on the south. This region was reckoned a part of the land

of Canaan, as appears from Matt. xv. 22, 24, where the same person is described as a *woman of Canaan*, who, in Mark vii. 26, is called a *Syro-Phenician*.

The face of the country is uneven, being broken by chains of hills, some of which project into the sea, forming abrupt promontories. Here and there, however, between the mountains and the sea, there are plains of moderate extent.

Phenicia is watered by a number of considerable rivers, which flow from Mount Lebanon into the sea. The largest and most northerly of these was called, by the ancient Greeks *Eleutheros*, and by the Arabs of the present day, *Nahr-el-kebir*, (the Great River.)

Some miles further south, is the *Nahr-kadisha*, or Holy River.

A little to the south of Gebal, is the *River of Abraham*, called by the Greeks *Adonis*, from a heathen deity of that name, who, in his mortal state, is said to have been wounded by a wild boar, on Mount Lebanon. His name was given to this river, because, at the time of the year when his death was celebrated, the waters of the stream were always red. This circumstance is occasioned by the passage of the stream through the red earth of Mount Lebanon, which imparts its colour to the water, when softened and washed down in the rainy season.

Between Gebal and Beyroot is the mouth of the *Nahr-kalb*, or Dog River, called by the Greeks the Wolf River.

South of the Beyroot flows the *Damir*, anciently called *Tamyras*, a beautiful clear stream, bordered, throughout its course, with laurel-trees and roses.

Further towards Tyre, the *Kasnich*, or Leitane, rises in a wild glen, and meanders through delightful meadows.

Besides these larger rivers, there are many minor streams, and innumerable brooks.

The climate of Phenicia is mild. The spring and autumn are very pleasant, and the summer moderately warm, except on the sea-coast, where the heat is frequently oppressive. The winter is so mild, that the most delicate trees and plants continue green, and thrive throughout the season, in the open fields.

The soil is very fertile. Besides wheat, rye, barley, and the cotton-plant, it produces, in abundance, pomegranates, figs, dates, olives, and other fruits, of the best quality,

while its vines furnish excellent wines. In some parts, too, the mulberry and the sugar-cane are cultivated. This rich abundance, in the midst of the disadvantages of an imperfect agriculture and a despotic government, evinces the truth of the descriptions given by the ancients of the wealth and splendour of Phenicia. At the present time, however, its cities, once so celebrated for their trade and opulence, are nothing more than hamlets erected upon ruins.

1. *Arrad*, or *Aradus*, now called *Ruwad*, is situated on a rocky island at the northern extremity of Phenicia. It was probably founded by the *Arradites*, one of the Canaanish tribes which settled in this region. (Gen. x. 18.—See p. 104.) In the time of the prophet Ezekiel, (nearly 600 years before Christ,) the *Arvadites* were in the service of the Tyrians, both as mariners and soldiers. (Ezek. xxvii. 11.) This island makes a fine appearance at a distance; but the town is, at present, totally deserted.

2. *Sumrah*, a ruinous village, about 24 miles south-east of Tortosa, is probably the remnant of an ancient city founded by the *Zemarites*, (Gen. x. 18,) and called after their name.

3. Five miles south-east of *Sumrah*, and about 25 north of Tripoli, are the ruins of *Arka*, the seat of the ancient *Arkites*. (Gen. x. 17.) The site is a delightful one, being directly opposite the northern extremity of Lebanon, and commanding a delightful prospect. On the summit of a neighbouring hill, there once stood a castle, in ancient times, esteemed impregnable. West of this hill is the deep valley of *Acca*, through which flows a stream of the same name.

4. The village of *Sin*, at the south-western extremity of Lebanon, stands, probably, upon the site of the city of the *Sinites*, another old Phenician tribe. (Gen. x. 17.)

5. *Tripoli*, situated at the foot of Mount Lebanon, upon the Kadisha, was built by three Phenician states, *Aradus*, *Tyre*, and *Sidon*, and thence called *Tripolis*, or the *triple city*. It was once a great commercial mart, and has still considerable trade, its harbour being the best upon the

Syrian coast. It is surrounded with orchards, and abounds with fruit, but is exceedingly unhealthy.

6. *Jiblah*, or *Jibail*, the *Gebal* of the Old Testament, called by the Greeks and Romans *Byblos*, is situated on an eminence near the sea. The *land of the Giblites*, mentioned in Josh. xiii. 5, is the region round about this place. In Ezek. xxvii. 9, the inhabitants of Gebal are spoken of as skilled in the art of ship-building. The place is now in ruins.

7. *Beyroot*, the ancient *Berytus*, is situated to the west of *Jiblah*, on a peninsula; having, on the north, a bay, into which the river *Magoras*, now called the *river of Beyroot*, empties; and, on the east, a hill covered with country-houses, mulberry-trees, and vines. It contains above 12,000 inhabitants, and is the principal commercial place upon the coast of Syria. The principal exports are silk and cotton. It has, of late years, been more known as a missionary station. Some suppose that *Beyroot* is the *Berothai* of 2 Sam. viii. 8, and the *Berothah* of Ezek. xlvii. 16.

8. *Sidon*, or *Zidon*, one of the oldest cities of Phenicia, received its name, no doubt, from Sidon, the eldest son of Canaan, (Gen. x. 15,) one of the first settlers of this region. In Jacob's benediction of his sons, (Gen. xlix. 13,) he prophesies, that *Zebulon's border should be unto Zidon*. It is called *great Zidon* in Josh. xi. 8, and xix. 28; in the latter of which places it is mentioned, that the territory of the tribe of Asher included *Zidon*. In Judg. i. 31, iii. 3, however, we find that the *Zidonians* were not driven out; and in Judg. x. 12, they are mentioned among the nations by whom Israel was oppressed. Afterwards there seems to have been peace between them; for, in Judg. xviii. 7, it is said, that the inhabitants of *Laish* dwelt quiet and secure, *after the manner of the Sidonians*. *Sidon* appears to have been older than *Tyre*; for the latter is not mentioned with it in Gen. x. 15—18. The name *Sidon* appears to have been applied, of old, to all Phenicia.

It appears, from Jer. xxvii. 3, xxv. 22, that *Tyre* and *Sidon* were, at that time, governed by their own princes. In Ezek. xxviii. 21—24, there are tremendous threats denounced against the people of this city, which were ful-

filled in the capture and destruction of the place, by Artaxerxes Ochus, king of Persia, 350 years before the birth of Christ. It was afterwards rebuilt, but never regained its independence.

Sidon was once a place of extensive trade. At present its harbour is choked up with sands; and its commerce, though it still subsists, is inconsiderable. Its modern name is *Saida*.

9. *Tyre*, or *Tyrus*, one of the most ancient cities of Phœnicia, now called *Sur*, is situated on a peninsula, which projects into the sea in the form of aallet, terminating in a solid rock covered with earth, 800 paces long, and 400 broad. There were two cities, on called *Palaetyrus*, or *old Tyre*, and the other simply *Tyre*. The former was situated on the continent; the latter on an island. Though less ancient than Sidon, Tyre soon rose above it, and became the richest mart of the ancient world. In Josh. xix. 29, it is called *the strong city Tyre*, and in 2 Sam. xxiv. 7, *the strong-hold of Tyre*. In reference to its antiquity, Isaiah calls it *a city whose antiquity is of ancient days*; (xxiii. 7.) From Hiram, king of Tyre, David obtained timber, gold, and workmen, for the building of the temple. Hiram also sent his ships with those of David to Ophir and Tarshish. (1 Kings ix. 10—14, 27, x. 22.)

In later times, the friendship of the two nations seems to have been interrupted, whence the prophets Amos and Joel speak of Tyre as of a hostile city. (Amos i. 9, 10, Joel iii. 4.)

At the time of the Assyrian invasion, under Salmanazar, Tyre had arrived to such a pitch of opulence and splendour, that Isaiah speaks of it as *the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth*. (Isa. xxiii. 8.) It was afterwards taken by Nebuchadnezzar, after a siege of thirteen years; an event predicted by Ezekiel; (xxvi. xxvii. xxviii.)

Alexander the Great made several unsuccessful attempts to take Tyre, and at length succeeded, by filling up the strait, and uniting the island to the continent.

During the war of the crusades, Tyre was repeatedly conquered and re-conquered by the contending parties, till about the end of the thirteenth century it passed into the hands of the Egyptian sultan. In consequence of this event,

the Christians left the place, and its manufactures ceased. Since that time it has gradually declined, and is, at present, a mere hamlet, consisting of not more than fifty families of fishermen.

10. *Mearah* and *Mizrepoth-maim* appear to have been in the neighbourhood of Sidon; (Josh. xiii. 4, xi. 8, xiii. 6;) but their precise situation is unknown.

Phenicia appears to have been divided, from the earliest times, into a number of independent principalities. Hiram, king of Tyre, has been already mentioned as a contemporary and confederate of David. *Ethbaal*, king of the Zidonians, was the father of Jezebel, the wife of Ahab. (1 Kings xvi. 31.) Third in the order of succession after him, came *Dido*, who fled from her cruel and avaricious brother Pygmalion, and founded Carthage, on the coast of Africa.

About seven hundred years before the birth of Christ, the Tyrians appear to have assumed a control over all the other cities of Phenicia, though Sidon afterwards achieved its independence. The prophet Jeremiah speaks of ambassadors sent to king Zedekiah by the kings of Tyre and Sidon, (xxvii. 3,) to solicit his co-operation against Nebuchadnezzar. From Ezekiel xxvii. 8, 9, 11, it would seem that Tyre was again, in some way, at the head of the Phenician states.

After this period, however, they were conquered successively by the Chaldeans, Persians, and Macedonians. On the death of Alexander the Great, Phenicia fell to the share of Antiochus, 218 years before Christ. Since that time it has always shared in the vicissitudes of Syria.

The Phenicians are conspicuous in history as having been the earliest navigators. Even before the Trojan war, more than 1500 years before the birth of Christ, they seem to have carried on a foreign trade with the islands of the Mediterranean, and the coast of Greece, acting sometimes as kidnappers and pirates. They afterwards extended their voyages to Spain, and, in the reign of Solomon, to *Ophir*, on the southern coast of Arabia. (1 Kings ix. 27, 28, x. 22.) A lively picture of the wide extent of Phenician commerce, is presented in the 27th chapter of Ezekiel.

The Phenicians began also at an early period to establish colonies in foreign parts. The most remarkable of these were *Tarshish*, (or *Tartessus*,) on the river Guodalquiver—*Gades*, the modern Cadiz—*Chittim*, or *Kittim*, the isle of Cyprus—and *Carthage*, on the northern coast of Africa. In Isaiah xxiii. 6, 12, the prophet exhorts the Tyrians, after the destruction of the city, to pass over to the colonies of Tarshish and Chittim. Over these colonies Tyre appears to have exercised a tyrannical authority, in consequence of which Ezekiel represents them as exulting over the downfall of the mother country ; (xxvi. 17.)

By some, the Phenicians are supposed to have invented the art of writing. Their language was very similar to the Hebrew.

THE END.



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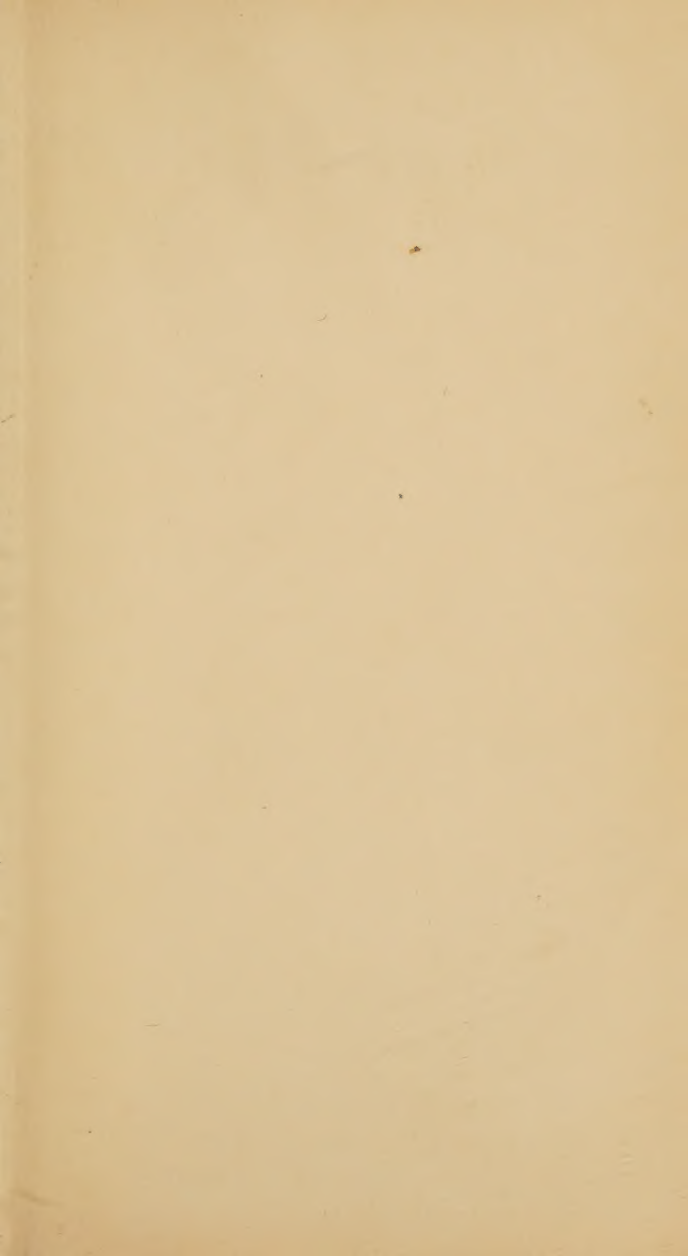
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